

Heavenly Hues: Thematic Tafseer
Master Notes



The Official Master Notes: Part 1
&
Supplemental References and Reflections
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Heavenly Hues: Thematic Tafseer Master Notes



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Welcome to Thematic Tafseer

No doubt, every hour, every minute, and every second spent with the Quran is time well spent. The question however, is there a more effective way using that valuable time spent? There certainly is. Do you think that when Abu Bakr spent 1 hour with the Quran, it is the same as when we spend 1 hour on the Quran? What then is the difference? It is the understanding of the Quran that we lack.



Many of us today are reading the Quran without understanding a single word (aside from the word *Allah*, or *Islam*!) One cannot dismiss this person as wasting his or her time, but indeed, the understanding of the book of *Allah* would enhance the experience with the book of *Allah*.

The methodology and etiquette of the righteous predecessors was to approach the Quran with complete understanding, rather than blind memorization. This is why we find those who memorized the Quran to be the very same ones who were standing in the front lines of the battlefield, ready to give up their life for the sake of *Allah* (swt). Instead, nowadays we find Muslim households with beautifully decorated Qurans with gold paper and a fingerprint free cover. And if the children of the house are curious and want to open up that Quran, the parent gets mad and says, "Don't Touch It! This book is not a toy!" Without even realizing, the parents create an impression that the Quran is an evil book that should never be picked up. Others become even afraid of picking it up. May *Allah* bless the Muslims with understanding of his deen. Ameen.

We all admit that the Quran covers **everything**. But do we really understand and believe this? If someone were to ask us, "Show me where the Quran talks about global warming and pollution?" Would we know where in the Quran to turn? It is through the knowledge of the Quran and the sciences of Tafseer, that one can understand how the Quran has left **nothing** out of consideration. To answer the question posed, we turn to the following ayah:

ظَهَرَ الْفَسَادُ فِي الْأَرْضِ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِيُ النَّاسِ لِيُذْيِقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣١﴾

30.41. Corruption has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that *Allâh* may make them taste a part of that which they have done, In order that they may return (by repenting to *Allâh*, and begging his Pardon).

Corruption here is general. It refers to all types of corruption. Because of the sins of mankind, we find the world under corruption, whether political, natural, or social corruption. Here we find the answer to the issue of pollution and global warming. It is through the deep understanding of the Quran that one is able to view the Quran in a new light; one that shows the answers to each and every concern or issue. So with this realization that the Quran covers everything, are we willing to put the effort to learn the meanings of the Quran?



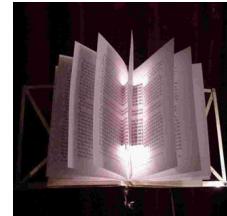
Heavenly Hues: Thematic Tafseer Master Notes



Every society, culture, and nation has been grounded by a book, code of conduct, constitution, legal document, etc. The book for the Muslims is none other than the Quran. Insha'Allah, this class will change our perspective of life. It will uncover a hidden light in the Quran that was invisible to us before.

If you take a sneak peak at the class handbook, you will find that the most of the book is filled with Quranic verses. What does this mean? It means we should treat it with respect. This book contains the words of Allah, and should be treated with utmost care. One of Sheikhi Yaser's teachers, Sheikhi Shangiti (hafizullah) put a lot of emphasis on respect for books containing knowledge. One time, Sheikhi Shangiti was with his father, and he had wrapped up his book in a piece of cloth. His father told him to refrain from doing that and said, "By Allah, what raised us in status amongst the people was the book, not what is covering the book." In another story, a student had his elbow leaning on some books. The Sheikhi told him, "Please, show respect to the books."

To clear up a misconception, we often think that respecting a book is to keep it free from marks and wear and tear. Nothing could be further than the truth. Respecting a book is to utilize and extract the knowledge contained in that book. If the benefit is not drawn from the book, this is when we are truly disrespecting the book. We find this understanding amongst the scholars of Islam. A famous statement has been said by the scholars: "**The book will never illuminate unless you darken it.**" How do you darken the book? ; By taking many notes in the book with the ink from your pen. Additionally, when our books are marked up with our notes, they serve as useful references when consulting them later on. The book notes help to keep the knowledge found in them alive.



This class is entitled "Thematic Tafseer." In the Arabic Language, this is known as, "Tafseer al-MowDhu'ee." The class has been broken up into three parts:

Part 1: The Definition and History of Tafseer

Part 2: Approaches to Tafseer

Part 3: Thematic Studies

If you again flip through the book, you should notice that the first two parts are covered in only the 1st 19 pages. The rest of the handbook is dedicated to Thematic Studies. What does this mean? It means that the bulk of this class is spending time in understanding the book of Allah! And in seeing that the primary emphasis of this class lies in the actual explanations of the Quran, we learn about our objective for this class, which is for all of us to build a connection with the book of Allah. For those that have taken "Love Notes," realize that this class is "Love Notes" from Allah (t'ala).



Heavenly Hues: Thematic Tafseer Master Notes



Part 1: Definition of Tafseer

Tafseer linguistically refers to the explanation or interpretation of something. An example of this linguistic usage is found in the Quran:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاهُ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

25:33. and no example or similitude do they bring but we reveal to You the Truth, and the better explanation.

Imam az-Zarkashi in his book *Al-Burhaan* has technically defined Tafseer as follows:

The science by which the Qur'an (the Book of Allah revealed to Prophet Muhammad (salatu salam)) is understood; its meanings explained & the rulings derived.

There is a difference of opinion among the scholars of Islam as to what the actual root of Tafseer is. Some scholars say that the word Tafseer is derived from the root word *fasara* فَسَرَ, which linguistically means to reveal, expose, or uncover. Other scholars say the root word is *safara*, which means to travel. But regardless of which root the word is from, there is a relationship between both. *Safara* came from *Fasara* because it is during travels that one's true nature is exposed. You don't really know somebody until you take a journey with him or her. This is because when people are put in difficult situations, the real personality of the person comes out. This was the understanding of the 2nd Khalifa of Islam, 'Umar ibnul Khatab.

'Umar bin Khattab wanted to deploy someone as a deputy. He asked if somebody knew him, and one person got up and said "I know him from the Masjid." 'Umar then asked if he had ever travelled with him, did business with him, or been in his companionship for a long time. To none of these was the person saying yes. 'Umar told him, "Sit down, because you do not know the person."

The History and Evolution of Tafseer

Stage I : The Period of Prophethood:

Tafsir by Allah:

So how did Tafseer start? The idea of explaining the Quran started off in the beginning of the revelation of Islam. It was Allah Himself that took on the task of explaining the verses of Quran to Jibril and the Prophet Muhammad. Allah t'ala says:

ثُمَّ إِنَّ عَلَيْنَا بَيَانُهُ

75:19. Then it is for us (Allâh) to make it clear to you,



Heavenly Hues: Thematic Tafseer Master Notes



So isn't the Quran supposed to be clear and easy to understand? Why do we need Tafseer then? To answer this, we need to understand that there are two types of verses in the Quran:

- *The Muhkam: clear verses where there is no room for interpretation*
- *Mutashabih: ambiguous verses that can carry more than one meaning*

The majority of the verses in the Quran are *Muhkam*, that is they are clearly understood, with no need of interpretation. The *mutashaabih* verses were put in the Quran for various reasons, which are outside the scope of this class.

Stage II: The Period of the Companions:

Part 1: During the Lifetime of the Prophet

The second level of Tafseer, is through the Prophet Muhammad. Whatever is inspired to the Prophet (pbuh), he delivers to the people. Allah says regarding Prophet Muhammad:

وَمَا يَنْطِقُ عَنْ أَهْوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

3. nor does He speak of (his own) desire.
4. it is Only an Inspiration that is inspired.

The role of Prophet Muhammad as an interpreter of the Quran is clearly found in the following verse:

بِالْبَيِّنَاتِ وَالْزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الْذِكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

44. with clear signs and Books (We sent the Messengers). and we have also sent down unto You (O Muhammad) the Reminder and the advice (the Qur'an), that You may explain clearly to men what is sent down to them, and that they may give thought.

So did the Prophet sit down with the Sahabah in the masjid and discuss the explanation and interpretation of each and every ayah? If this was the case, then we would have had a Tafseer book coming from the Quran. The reality is that this wasn't the methodology of Tafseer by the Prophet. The methodology of interpreting the Qur'an by the Prophet is of two ways:

- 1) Verbal interpretation of the Qur'an – The Prophet verbally providing an explicit interpretation of an Ayah.
- 2) Action-based interpretation of the Qur'an – The Prophet's Sunnah being used in clarifying the meanings of the Quran.

There are not many explicit verbal tafaasir made the Prophet. But one instance of such a Tafseer is found regarding the ayah:

إِنَّا مَا أَعْطَيْنَاكَ الْكَوْثَرَ





Heavenly Hues: Thematic Tafseer Master Notes

1. Verily, we have granted You (O Muhammad (Sal-Allaahu 'alayhe Wa Sallam)) Al-Kauthar;

We have an authentic hadith reported in the musnad of Imam Ahmed and Sahih Muslim, wherein the Prophet said, "Al kauthar is a river given to me by Allah in Jannah." Here, we have an example of an explicit verbal tafsir made by the Prophet.

Another famous example of a verbal tafseer is regarding the ayah

الَّذِينَ ءامَنُوا وَلَمْ يَلِبِّسُوا إِيمَانَهُم بِظُلْمٍ أُولَئِكَ لَهُمُ الْآمَنُ وَهُمْ مُهَتَّدُونَ ﴿٦٨٢﴾

6:82. it is those who believe (in the Oneness of Allah and Worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.

Sahaba were very worried upon hearing this ayah, because they thought that everybody does some injustice to themselves by sinning. Ibn Mas'ud went to the Prophet and shared with him his concerns. Ibn Mas'ud asked him, "who doesn't mix belief with injustice?" The Prophet responded to him by reciting the verse from Surah Luqman:

وَإِذْ قَالَ لُقَمَانُ لَأَبْنِيهِ وَهُوَ يَعْظُلُهُ يَبْنِي لَا تُشْرِكُ بِاللَّهِ إِنَّ الْبَشَرَ كَلَّا لَظُلْمٌ عَظِيمٌ ﴿٣١﴾

31:13. and (remember) when Luqmân said to his son when He was advising him: "O My son! join not In Worship others with Allah. Verily! joining others In Worship with Allah is a great Zulm (wrong) indeed.

Here, we see another verbal interpretation of an ayah done by the Prophet.

The majority of tafsir made by the Prophet is found through his actions. This is how he would teach the Sahabah the understandings of the Quran. A simple example is in regards to the ayah:

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكُوَةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ﴿٢٠﴾

20. And perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend to Allah a goodly loan,

The Prophet said in a hadith: "Pray as you have seen me pray."

So we see that the Prophet ﷺ himself never directly interpreted every single ayah. The Arabic was meant to be interpreted by the Arabs. Most of it was clearly understood by the Sahabah due to it being their own language. And here we find an important lesson for us all. Call it a GEM from this class if you will.





Heavenly Hues: Thematic Tafseer Master Notes



To truly understand the Quran, we must learn Arabic.

But does that mean we have to spend years learning the language to the point where we can eloquently articulate an argument in a debate? At the minimum, understanding the Arabic of Quran entails understanding the structure of the Arabic language; that is, to understand that Arabic is a semitic language that is based off of tri-literal roots. Every word is derived from these roots, and once the root is known and the methodology of formulating the variations of the root is understood, then that should be a great starting point for understanding the Arabic used in the Quran. The science which delves into the manipulation of these roots is known in Arabic as Sarf (morphology).

The Sahabah obviously didn't need to learn this system of Sarf formally because they already understood it naturally, as it was their language.

Part 2: After the Demise of the Prophet

After the death of the Prophet, The fact was that the Sahabah had lost the divine connection they had through the Prophet. Now they had to only rely on the legacy they learned from the Prophet(SAWS). There were a set of sources that the Sahabah primarily relied on during this stage.

1. The Quran

This was the primary source of tafseer. The Sahabah would look for other ayaat that could be used to explain certain verses in the Quran.

2. Statements of the Prophet

There were no compiled books of hadith during the time of the Sahabah. So regarding tafseer, the Sahabah would simply ask around, wondering if anybody heard the prophet say something about a specific ayah.

3. Principles of the Arabic Language

The principles of the Arabic language were employed in attempting to understand the tafseer. Afterall, it was their original language and they had the full authority to use the language as a tool to understand the Quran. This is because the Quran was revealed in the language that they were most intimate with. They had a very deep understanding of the language, more so than any other native Arab speaker today. So realize that, you cannot go to any random person who speaks Arabic and ask them to clarify the Qur'an. The formal language spoken by the Sahabah is different than the



Heavenly Hues: Thematic Tafseer Master Notes

colloquial language of Arabic spoken today, and if a person has no knowledge of the principles of tafseer, then that person cannot be relied on as a source of tafseer.

4. Ijtihad

The fourth source of tafseer according to sahabah was ijtihaad. Few sahabah exercised this extensively however. But certain Sahabah could be relied upon to conduct ijtihad. One such example was the master of tafseer, 'Abdullah ibn Abbas. Ibn Abbas ® was hugged by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who made the following du'a for him: 'O Allah, give him understanding of the religion and teach him the interpretation of the Quran'. It was through this du'a that 'Abdullah ibn Abbas (رضي الله عنه) was bestowed with profound understanding of the Quran. As a teenager, Umar ibn Khattab (رضي الله عنه) brought him in front of some of elder Sahabah. To their surprise, they noticed Ibn Abbas at the gathering, and questioned why he was there. Some sarcastically said, "Why don't we just bring all our kids to the gathering?" But 'Umar wanted to show them the knowledge of 'Ibn Abbas. 'Umar asked the Sahabah at the gathering for the interpretation of Surah Nasr. All the sahabah gave the same answer, saying that it was about the conquest of Makkah. However, Ibn Abbas (رضي الله عنه) said, "It is an early announcement of the death of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)." 'Umar (رضي الله عنه) then said that was the exact way he understood it as well. This was when the people realized who Ibn Abbas was!

It is important to note from the collective action of the sahabah, that ijtihaad is a serious matter. If most of the sahabah refrained from this, there is a reason. This also shows that there is no special knowledge granted to those who were closer to the Prophet. Consider the following Statement of Alī:

Abu Juhayfa asked Alī if there was any exclusive knowledge given to you? Alī said, "I swear by Him, I have no additional knowledge, except for the clear understanding given to me by Allah." Bukhari and Muslim

5. Customs & Traditions

In some instances, knowledge of the customs of the Arabs is required to understand where an ayah is coming from. Consider the following ayah:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَابِيَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٌِ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُلُونَ عَلَى اللَّهِ الْكَذِبُ
وَأَكْثُرُهُمْ لَا يَعْقِلُونَ ﴿٥٣﴾

5:103. Allah has not instituted things like Bahîrah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) or a Sâ'ibah (a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a Wasîlah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) or a Hâm (a stallion-camel freed from work for their idols, after it had



Heavenly Hues: Thematic Tafseer Master Notes

finished a number of copulations assigned for it, All These animals were liberated In honour of idols as practised by pagan Arabs In the pre-Islamic period). but those who disbelieve invent lies against Allāh, and Most of them have no understanding.

Without knowledge of the customs, we have no idea what *Bahirah*, *Sa'ibah*, *Wasilah*, or *Haam* are. Through understanding the culture of *Jahiliyah* Arabia, we find out that:

- *Baheerah* is a she-camel whose milk was spared for the idols. Nobody was allowed to milk her.
- *Saa'ibah* is a she-camel set loose for free pasturing for idols. Nothing was allowed to be carried on her.
- *Waseelah* is a she-camel set free for the idols because it gave birth to a she-camel at its first delivery, and then again gave birth to a she-camel at its second delivery.
- *Haam* is a male camel freed from work for their idols, after it had finished a number of copulations assigned for it.

It should be easy to see that without knowledge of the Arabic customs of old, there will be places in the Quran that will be very hard to understand. This ayah is a prime example.

Famous *Mufasirun* (Interpreters) of the Quran:

During the time of the *Sahabah*, 3 have stood out to be ultimate authorities in the *tafsir* of the Quran. They are:

1. *Ubay ibn Ka'b*
2. *Abdullah ibn Mas'ud*
3. *Abdullah ibn Abbas*
4. *Zaid ibn Thaabit*

Ubay ibn Ka'b

Ubay ibn Ka'b, died in the year 22 after hijrah. He was a master of Quranic recitation of the Quran. On one occasion, The Messenger of Allāh ﷺ said to him that Allāh is commanding me to recite suratul Bayyinah in front of you. Ubayy responded, asking him, 'Did Allāh mention me by name?' The Prophet ﷺ said "Yes, Allāh mentioned your name." Ubay cried. This was a testament to the excellence of Ubayy ibn Ka'b. Moreover, Ubay reached such a status while he was only an Ansari, meeting the Prophet years after the revelation started.

Let's reflect for a minute, as is one of the goals of this class and realize the following:



Allāh actually knows us by name!





Heavenly Hues: Thematic Tafseer Master Notes

Because of his superb recitation, Ubay ibn Ka'ab was selected to lead the people in salaatu taraweeh. Also, Ubay ibn Ka'b had a profound understanding of the Quran. This is shown in the following hadith:

The Prophet asked Ubay ibn K'ab, "What is the greatest ayah? Ubay said, "Allahu wa Rasoolahu A'sim". The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said "No, just give an answer." Ubay started thinking, and then took a stab at it and guessed, 'Allahu la ilaha illa huwal Hayyul Qayyum? (Ayat ul Kursi). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) smiled, patted Ubay's chest and said, "Rejoice, Abu Mundhir! You have knowledge of the Quran.

Abdullah ibn Mas'ud



Abdullah ibn Mas'ud died 32 years after Hijrah. Physically, Abdullah ibn masood was very tiny and had a very frail physical structure. Some accounts describe that he was as tall as Umar ibn Khattab was when sitting! In another hadith reported by Bukhari, the Prophet desired a miswak from the tree and called for a volunteer to go fetch one. Abdullah bin Mas'ud immediately jumped up, and as he was climbing the tree, his thin legs showed. Some Sahabah started laughing and joking how thin his legs were. The Prophet came to the defense of Ibn Mas'ud and said, "In Allah's scale (on the day of judgement) they weight of his legs are heavier than the mountains of Uhud.

Of his noteworthy achievements was that he was one of the first 10 people to embrace Islam in Makkah. Also, he was the first to recite the Quran publicly at the Ka'bah. He recited verses from Surah Rahman. Some of the Mushrikeen were disgusted by this recitation, others were offended, while yet others were mesmerized. People started attacking ibn Mas'ud including Abu Jahl. Abu Jahl slapped him so hard that he took off a portion of his ear! 12 years later, Abu Jahl was killed in the Battle of Badr, Ibn Masood brought his head to the Prophet SAW. The Prophet said, "An ear for an ear plus something extra [the head]."

Abdullah ibn Abbas

Abdullah ibn Abbas died in the year 68 h. As was said earlier, The Prophet made the dua for him to become the most knowledge of the Quran. And without doubt, Abdullah ibn Abbas is the greatest scholar of this ummah in terms of interpretation of the quran. He is known as "Habur ul Ummah," which means, a great sage of this ummah.

Much could be said about ibn Abbas, but we will leave his biography for another al-maghrib class insha'Allah





Heavenly Hues: Thematic Tafseer Master Notes

Zaid ibn Thabit

Zaid ibn Thabit was another famous scholar of tafseer. When the Prophet (صلی اللہ علیہ وسلم) came to Medinah he was a young boy of 11 or 12 years. The Prophet noticed how sharp and bright he was and so he told him to learn Hebrew and Aramaic. He was able to learn Hebrew and Aramaic in about 17 days! Zaid ibn Thabit was a master of Arabic Calligraphy. This is maybe a reason why he was chosen to head the committee that would compile the 1st Quran. After the battle of Yamama, when over 70 huffazh died, Umar expressed his concerns to Abu Bakr, about how important it is to have a single compilation of the Quran, before it is lost. Through much discussion and convincing, Abu Bakr and then Zaid ibn Thabit were convinced by Umar's argument. Zaid ibn Thabit was chosen to head the committee to be the first scribe in the history of Islam. What is more amazing is that he was only 25 years old when he headed this committee! Zaid ibn Thabit was also the committee head of the next compilation effort of the Quran, during the time of Uthman. Very briefly, this is when Uthman made the decision to destroy all the copies of the Quran that were floating around in the different dialects (ahruf), and to select the Qurayshi dialect to be distributed to the major cities in the Islamic world. Zaid ibn Thabit was 40 years old when he was leading this committee.

Characteristics of Tafsir During this Stage:

As we learned, there were very few verbal tafaasir made by the Prophet. Also, the Sahabah, who were well versed in the Arabic Language, would only ask about those verses that were in total need of explanation. So we find in this stage that there was not much work done in classical tafsir. Also, another reason for this is that, no significant disagreement occurred between the sahabah over the interpretation of the Quran. Because of the unity of the sahabah, there were no disagreements and arguments over verses, thereby minimizing the discussion over the mutashaabih verses in the Quran. A third reason why the tafsir material is limited is due to the simple fact that the sahabah did not leave any written records in Tafsir. The age of preserving and documenting knowledge came about in later stages, as we shall see.

To summarize, the characteristics of Tafsir of this stage are:

- Tafsir was related only to verses for which there was a need for further explanation
- No significant disagreement occurred between the sahabah over Tafseer of the Quran
- The sahabah didn't leave any written records in Tafsir

Stage III: Period of the Successors

After the period of the Sahabah, we logically have the generation of the Tabi'een, also known in as the successors. A tabi'een is defined as a muslim, who met with at least one sahabi in his or her lifetime,





Heavenly Hues: Thematic Tafseer Master Notes

and died in a state of Islam. Some of the more prominent scholars of tafseer of the tabi'een generation are listed below with a brief description.

Famous Mufassiroon during this period:

Sa'eed in Jabayr (d. 95H)

Sa'eed ibn Jubair was executed by the tyrannical governor Al-Hajjaj ibn Yusuf over political reasons. Saeed ibn Jubayr prayed to Allah (سبحان و تعلي) that he would be the last person killed by Hajjaj. Allah answered his du'a. A few weeks later al-Hajjaj ibn Yusuf became sick, and remained in his illness until he died.

Mujaahid ibn Jabr (d. 104H)

Muhajjid had the honor of being a long term companion of Ibn Abbas. He Reviewed the Quran three times and stopped Ibn Abbas at every single ayah, asking about the explanation of each. He ended up dying in sujood.

'Ikrimah (d. 106H)

Ikrimah was the servant of ibn Abbas (). When he died in Madinah, the people said, 'the most knowledgeable in tafseer died today'

Tawoos ibn Kaysan (d. 106H)

Tawoos ibn Kaysan learned from ibn Abbas (). One day, when Tawoos walked in, ibn Abbas () commented, 'I think Tawoos is from ahl ul jannah'

'Ataa ibn Abi Rabah (d. 114H)

Ataa ibn Abi Rabah was appointed by the Umayyads to be grand mufti of hajj in Makkah. He was a very knowledgeable scholar of Islam. One of his specialties was the fiqh of hajj.

Abul Aaliyah (d. 90H)

Abu al Aliyah was a servant of ibn abbas. When entered the halaqah, ibn abbas would made space right next to him. He would give Abul Aliyah special treatment because of his great knowledge of tafseer and quran. When he was making space for him, he would quote the ayah from Surah Mujadilah:



Heavenly Hues: Thematic Tafseer Master Notes

أَذْسِرُوا قِيلَ وَإِذَا لَكُمْ اللَّهُ يَفْسَحُ فَافْسَحُوا الْمَجَلِسِ فِي تَفَسَّحُوا لَكُمْ قِيلَ إِذَا إِمْنُوا الَّذِينَ يَأْكُلُونَ
خَيْرٌ تَعْمَلُونَ بِمَا وَاللَّهُ دَرَجَتِ الْعِلْمَ أُوتُوا وَالَّذِينَ مِنْكُمْ إِمْنُوا الَّذِينَ اللَّهُ يَرْفَعُ فَانْشُرُوا

58:11. O You who believe! when You are told to make room In the assemblies, (spread out and) make room. Allâh will give You (ample) room (from his Mercy). and when You are told to rise up [for prayers, Jihâd (holy fighting In Allâh's Cause), or for any other good deed], rise up. Allâh will exalt In degree those of You who believe, and those who have been granted knowledge. and Allâh is Well-Acquainted with what You do.

Muhammad ibn Ka'ab al-Quradee (d. 118H)

ibn Ka'b was convert from Judaism.

al-Aswad ibn Yazeed (d. 74 AH)

Qatadah as-Sadoosee (d. 117 AH)

Qatadah as-sadoosee was blind. But with the grace of Allah, still mastered this great field of knowledge.

All the mufassiroon of this period were known for their knowledge in general, like hadith, etc. They weren't just known for their knowledge in tafseerr. It is also important to note that most of the sahabah were arab, but most of the tabi'een were nonarabs. Subsequently, they were learning the arabic language as a foreign language. This resulted in a greater number of narrations regarding tafseer during this period. Because the Arab language was foreign to many of the tabi'een, the differences in interpreting the Qur'an were much greater than during this time. Another unfortunate thing that arose during this period is the increase of forged narrations attributed to the Prophet (pbuh). The reasons for forgeries have not been discussed herein. Please see the Chain of Command Master notes for further information on this topic.

Additional Sources of Tafseer in this stage:

For the most part, the sources of tafseer in this stage remain the same as in the period of the Sahabah. There was a heavier reliance on the intellect and ijtihad in this stage, because of the gap between themselves and the Prophet. Cultural differences, language differences, amongst others contributed to this fact. Therefore, we find more commentary by some of the tafseer scholars amongst the tabi'een in the realm of ijtihaad. Another source of tafseer that became prevalent during this period was that of the Israeliyat. Israeliyat are narrations coming from the previous revelation, such as the Bible and the Torah. The Scholars of Islam have divided the Israeliyat into 3 major categories:



Heavenly Hues: Thematic Tafseer Master Notes

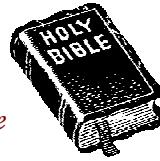


1. Approved by Shariah:

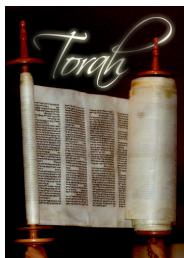
This is a narration that has confirmation from the Quran or the Sunnah. This type is completely acceptable to narrate and believe in. An example of this is the story of Musa with the Cow. This incident is the reason for the naming of Surah Baqarah. The narrations that exist in the Bible can therefore be completely accepted.

2. Rejected by the Shariah:

This type of israeeliat is one that is in contradiction with the Quran, Sunnah, or general principles of the Shariah. An israeeliat of this type cannot be used for narration whatsoever. There are narrations in the bible, wherein some of the prophets got drunk and committed incest. In Islam, the Prophets are the best of the society and wouldn't stoop to such levels. Therefore, such narrations are in clear contradiction of the Shariah and must be rejected.



3. Unspecified by the Shariah:



This is a type of israeeliat that has not been mentioned by an Islamic reference. For this type, we cannot accept it with full confidence, nor reject it with full confidence. Hence, it is of this neutral category. An example of this is the details found regarding the young men in the cave, such as their names, and the description of their dog. Such detail wasn't mentioned in the Quran or the Sunnah, so therefore, we neither deny completely, nor accept the narration completely.

Abdullah ibn Salam was a Sahabi who converted from Judaism. He was a very knowledgeable Rabbi in Jahiliyah, and therefore he had a natural tendency to rely heavily on Israeeliat. The story of ibn Salam is quite interesting. The Prophet was talking to Abdullah ibn Salam about informing his people that he has embraced Islam. Both of them went to the Jews and the Prophet asked about their opinion of Abdullah ibn Salam. They responded, "He's our great master, son of a great master." He asked them, "What if he embraced Islam?" They were positive that he wouldn't do such a thing and said, "seek refuge in Allah, he'll never do such a thing." ibn Salam then came out of hiding, and proclaimed the Shahadah. Then the Jews instantly said, "he's the worst of us, son of the worst of us."

K'ab al Ahbar was another heavy user of Israeeliat. He originally came from Yemen. He became Muslim during the Khilafa of Abu Bakr. In Jahiliyah, he was a Jewish Rabbi.

Several other scholars of tafseer that relied on Israeeliat were:

- Wahb ibn Munabbih – A mufassir amongst the tabi'een
- Abdul Malik ibn Jurayj
- Muhammad ibn K'ab
- Ibn Kathir – He was a scholar who came much later. He lived during the 8th century Hijri. In his most famous work of Tafseer ibn Kathir, he refrains from Israeeliat narrations. But in



Heavenly Hues: Thematic Tafseer Master Notes



his work on the stories of the Prophets, he did use Israeeliyat narrations, simply because there was nothing available from the Islamic references.

Statements of Sahabah

Another source that emerged during this stage was the statements of the sahabah. Mujahid ibn Jabr was a scholar of tafseer amongst the tabi'een that as was stated earlier, went through the entire quran with Ibn Abbas. Not once, not twice, but three times! He asked about the explanation and interpretation of each and every ayah. This is an example of a sahabah's statement would be used as a source of tafseer. Mujahid was able to get a tafseer of an ayah from his teacher Ibn Abbas, who is credited with the commentary on that verse. Ikrimah was another student of Ibn Abbas, whom is a part of many of the commentaries found in classical tafaaeer compiled later on.

To summarize, the sources of Tafseer that emerged and became predominant are:

- *Ijtihad*
- *Israeeliyat*
- *Statements of Sahabah*

Stage IV: The Compilation of Tafseer

It was during this period where the majority of Islamic sciences were documented and compiled. It is often called the Golden Age of Islam, occurring during the early years of the Abbassid Dynasty. The leaders of the Islamic State were people like Al-Ma'moon and Amin, and they were generally into scholarship and the Islamic sciences. They were knowledgeable themselves, and they would encourage the scholars to produce many works in the sciences. So because of the push of the government, all types of knowledge was expounded upon during this period. So while one could claim that this period was the golden age of fiqh, and the golden age of Islam in general, for our purposes, this period was the **Golden Age of Tafsir**. This stage can also be divided into substages or phases due to the amount of work that had been done in contributing to the sciences of Tafsir.



Phase 1: The Role of the Hadith Scholars

At this point, Tafsir had not evolved into an independent Islamic science. The scholars of hadith started getting into the general area of Tafsir. They would include any work of Tafsir within the other hadith collections that they were working on. So naturally, all the work on Tafsir that was done by the muhadithoon would be focused on the chains associated with the narrations of tafsir. Their methodology employed in Tafsir was the same way as narrations of hadith were scrutinized. The scholars didn't consider tafsir to be a science of its own right, and simply incorporated the tafsir work they had done into their comprehensive hadith collections.





Heavenly Hues: Thematic Tafseer Master Notes



Some of the more notable hadith scholars that did relevant work in tafsir are listed below:

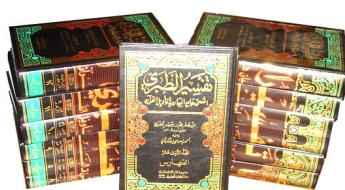
1. *Yazeed ibn Haaroon as-Sulamee (d. 117 AH)*
2. *Sufyan ath-Thawri (d. 161 AH)*
3. *Sufyan ibn 'Uyaynah (d. 198 AH)*
4. *Waa'ee' ibn al-Jaraah (d. 197 AH)*
5. *Shu'bah ibn al-Hajjaj (d. 160 AH)* – so strong in hadith, he became known as "Ameer al Mumineen fil Hadith"
6. *Adam ibn Abi Iyaas (d. 220 AH)*
7. *'Abd ibn Humayd (d. 249 AH)* – mentioned last here because his work of tafsir is still available in Arabic today!

Phase 2: Independent Works on Tafsir

As the title of this phase indicates, here is the period wherein comprehensive works on tafsir were compiled and authored. This is where we first see the emergence of tafsir as a separate science. The list below provides the names of some of the scholars who produced independent works of tafsir in this phase.

1. *Ibn Majah (d. 273 AH)*
2. *Muhammad ibn Jareer at-Tabari (d. 310 AH)*
3. *Ibn Mundhir an-Naisapuri (d. 318 AH)*
4. *Ibn Abi Hatim (d. 327 AH)*
5. *Ibn Hibban (d. 369 AH)*
6. *al-Hakim (d. 405 AH)*
7. *Ibn Mardawayh (d. 41 AH)*

Muhammad ibn Jareer at-Tabari is credited to have produced the greatest amount of writings out of any Islamic scholar in history! His works were so voluminous and many later day scholars would base their work on his works. Of the most famous works of his is Tafsir at-Tabbari. People often think



that this is the first tafsir that was done. But we know that is not the case because in his tafsir, we see him quoting and references earlier works of tafsir. This shows that it was not the first tafsir book compiled. But it certainly is the oldest tafsir book we have in existence today. It is available in its entirety on the internet. But it is in Arabic. So my brothers and sisters, learn Arabic so we may benefit from these classical Islamic references!

As tafsir emerged as an independent science, so too did the title of the "scholar of tafsir," or "Mufassir" in Arabic. Those scholars who were specializing in the science of tafsir would be referred to as the mufassiroon, like for example ibn Jareer at-Tabbari (rahimAllah). The tafsir during this phase wasn't exactly how we see traditional tafaasir today however. It took another generation of





Heavenly Hues: Thematic Tafseer Master Notes

scholars after this generation who brought tafsir in the form known today. We are talking here about the form where there is an ayat followed by the interpretation, and the comprehensive analysis dealing with the Arabic letters, grammar, the reason for revelation, etc. In other words, the tafsir works naturally became more comprehensive and holistic as time progressed and knowledge was further documented.

Another action taken to specialize the science of tafsir was the removal of the chains of narration from the works. The scholars would gather various narrations and reports, and leave the scrutiny of the reports to future scholars of hadith that would come afterwards. Those later scholars could then determine if the narrations are sound or weak.



Look at how the scholars worked together in various branches of knowledge, depending on one another to document the sciences!

Other characteristics of tafsir during this stage are in establishing the motives behind the tafsir. Some tafsir during this phase were developed to expound upon certain fiqh opinions or even for the defense of a madhab of fiqh or aqeedah. For example, the rationalist sect of islam, known as the Mu'taziah, emphasized a great deal on philosophy, and would cater their tafaasir to serve this purpose. There was an excessive emphasis on personal reasoning and ijtihaad. The Quran was philosophized by the Mu'taziah. While some of the scholars of ahl as-sunnah, did discourage the excessive use of philosophy in the Islamic sciences, they did not reject the use of logic all together. In other words, a moderate use of the intellect to further understand some aspects of the Quran was not a problem. This foundation led to a specific type of tafsir known as tafsir al-ma'qool that is discussed in the next chapter.

A "scholar" by the name of Ibn Juzay Al Kazzi would expound upon the quran with tafsir, where he would bring in narrations that were authentic, or weak, or even fabricated. His motive was to soften the hearts of the readers, despite the authenticity of the supplemental reports. He was criticized by the contemporary scholars of his time. Some even went so far as to call him a 'story teller' and a 'liar'. So it is through these motives, amongst others that this Islamic science was exposed to an increase in fabricated and weak reports.

Part II: Approaches of Tafsir

There are two main approaches to tafsir:

- 1.) Analytical Tafsir: Tafsir At-taHleeli

Analytical Tafsir is the classical approach to tafsir taken on by the majority of the scholars. The Quran is chronologically analyzed, verse by verse, and all aspects of the verse are analyzed and scrutinized. Aspects such as analyses of word selection, meanings, linguistic aspects, fiqh rulings,





Heavenly Hues: Thematic Tafseer Master Notes

reasons for revelation, and rhetoric, are just some of the things focused on in the tafsir. In other words, every possible angle of a verse is looked at in analytical tafsir. In approaching the Quran in this manner, the mufassir is completely objective and neutral and seeks to derive ideas and conclusions only upon completing the entire examination. So we see that analytical tafsir serves the letter of the Qur'anic text. This we will see is completely opposite to Thematic Tafsir.

The example of an Analytical or Classical Tafsir would start with a comprehensive analysis of the word "audhu" followed by the "bism" then each ayah of Surah Fatiha in order. The interpretations, asbab an-nuzool, the linguistic implications, fiqh rulings if applicable, etc., would be given and the reading would proceed in this manner.

2.) Thematic Tafsir: Tafsir al Mow'Du'ee

Thematic Tafsir is a more contemporary approach that focuses on various themes occurring throughout the Quran. This is an approach in which the mufassir takes a particular theme and surveys the quran for the understanding of how it deals with the themes of analysis. So we see that the mufassir has a theme in mind prior to analyzing the Quran, and therefore is conducting a subjective analysis. The premises are formulated prior to the study. In other words, thematic tafsir serves the message of the Quranic text.

The example of the thematic tafsir would be the case where a mufassir selects a theme of interest to analyze, then to look through the Quran to find verses that discuss and support the theme. Insight could be gained into how the Quran deals with the theme of concern.

It is not easy to find a complete and comprehensive thematic tafsir on the entire quran. In fact, it may be impossible. This is because there are so many themes in the Quran that an exhaustive compilation of all themes in the quran is nearly unachievable. Rather, we find thematic tafsir studies that include a selection of themes for analysis. Any book that talks about a specific theme, or concept could be classified as a thematic tafsir. Examples such as, "Marital Rights in Islam," or "Social Justice in Islam" are examples of such works. It is for this reason that Sheikh Yaser Birjas has reservations with actually calling this subject Thematic Tafsir. Tafsir is a term that is associated with the comprehensive analysis of the Quran in its entirety, and since it's difficult to find such thematic works, it's not suitable to refer to it as a tafsir. A thematic tafsir in its entirety would span thousands of volumes! The preferable name to be given to this subject is Thematic Studies. This is actually a debate amongst the scholars. Some argue that there is no more room for tafsir, since it's already been done. Others argue that this subject should be called "thematic studies."

So let's compare and contrast Analytical and Thematic Tafsir to see the similarities and differences.



Heavenly Hues: Thematic Tafseer Master Notes

<i>Analytic approach</i>	<i>Thematic approach</i>
<i>Analysis of one verse independently</i>	<i>Analysis of a unit of verses of the same theme</i>
<i>Sequential and Chronological Analysis in the Quran is maintained</i>	<i>Analysis of verses not necessarily in order and frequently out of order</i>
<i>Quran is approached objectively without prior premises</i>	<i>Quran is approached subjectively with prior premises</i>
<i>Study triggered directly from the Qur'anic text.</i>	<i>Study triggered from a theme that comes from the real world.</i>
<i>All possible aspects of the verse are analyzed</i>	<i>Focus on the particular aspects of the verse pertaining to the theme of study</i>
<i>The letter of the Quranic text is served</i>	<i>The message of the Quranic text is served</i>
<i>The classical, traditional approach</i>	<i>The newer, more contemporary approach</i>

While there may seem to be such discord between the two approaches, the reality is that it is practically difficult to separate the 2 approaches. The two approaches are codependent, that is you cannot learn the themes of the Qur'an without analyzing the letters of the text. In contemporary times, anybody who studies thematic tafsir will have to go back and approach the traditional tafsir to confirm their understanding of the ayat.

This is to confirm what they understand is in accordance with the classical methodology of the scholars. If this isn't done, there is a danger to deviate, exaggerate, and go beyond what the ayat represents. So the analytical approach serves as the support of thematic tafsir.

Categories of Tafsir:

Roughly 600-700 years ago, many variants of tafsir started coming into play. The scholars therefore divided tafsir into two different categories. They are:

1. Tradition-Based Tafsir (*Tafsir bil Ma'thoor*)
2. Rationality-Based Tafsir (*Tafsir bil Ma'qoor*)
 - a. Praiseworthy tafsir (*tafsir maHmood*)
 - b. Blameworthy tafsir (*tafsir mazhoom*)

Tafsir bil ma'thoor includes all explanations of the Quran which can be traced back through a chain of transmission to a sound source. So it could be said that *tafsir bil ma'thoor* are those tafaasir that have

Heavenly Hues: Thematic Tafsir Master Notes

valid chains of narration associated with the explanations. Some of the sources of this tafsir type are the Quran, the explanation of Prophet Muhammad, and the explanation of companions and the righteous predecessors. Sheikfi Yaser has compiled a list of some of the more famous works of tafsir bil ma'thoor given below:

Works of Tafsir bil Ma'thoor

جامع البيان في تفسير آي القرآن للطبرى

Imam At-tabari

بهر العلوم للسمرقدنی

Imam As-samarqandi

الكشف والبيان عن تفسير القرآن للشعابى

Imam Ath-tha'labi

معالم التنزيل للبغوى

Imam Al-Baghawi

المحرر الوجيز في تفسير الكتاب العزيز لابن عطية

Imam Ibn Atiyyah

تفسير القرآن العظيم لابن كثير

Imam Ibn Katheer

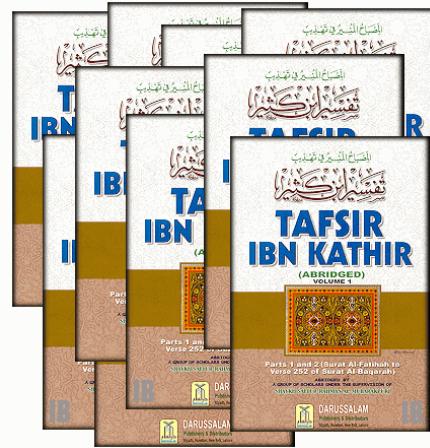
الجواهر الحسان في تفسير القرآن للشعابى

Imam Ath-tha'alibi

الدر المنشور في التفسير بالتأثر للسيوطى

Imam As-soyouti

Are we required to memorize all of these lengthy titles in Arabic? There's good news. The Scholars always



recognized the titles by their authors. So it's okay to memorize only the author's name and associate it with the book. For example, it's perfectly scholarly to say tafsir ibn kathir

Tafsir bil Ma'oor, or Tafsir bil Ra'I is the tafsir using opinion and rationality, not necessarily traceable back to a sound source. Instead, the intellect is used to extract points of benefit and reflection about the verses in the Quran. What is the proof that we are allowed to get into this type of tafsir? See the following verse:

أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

47:24. do they not Then think deeply In the Qur'an, or are their hearts locked up (from understanding it)?



We have an order to ponder over the verses using our intellect, which is the premise of tafsir bil ma'oor.

There have been deviations in regards to this type of tafsir, so subsequently the scholars have divided this tafsir type into two subdivisions, praiseworthy and blameworthy tafsir using rationality.

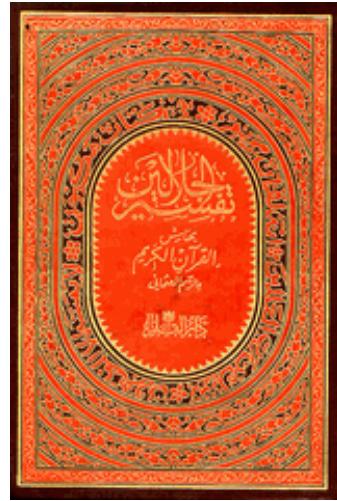
Praiseworthy Tafsir, or Tafsir maHmood, is the attempt to derive points of benefit and reflection from

Heavenly Hues: Thematic Tafseer Master Notes

the verses of the quran, but only with a serious logical effort exercised to the extent of the human capacity. There must be sincerity in the *mufassir* to adhere to the general principles and foundations of Islam. Also adhering to the principles of the Arabic language is another requisite. Below are some of the *Tafsir bil Ma'oor* that are considered praiseworthy:

Works of *Tafsir bil Ma'oor* (*Tafsir bil Ra'i*)

مفاتيح الغيب: للخوازى - 1
Imam Ar-Razi
أنوار التنزيل وأسرار التأويل: للبيضاوى - 2
Imam Al-Baydaawee
مدارك التنزيل وحقائق التأويل: للنسفى - 3
Imam An-Nasafi
باب التأويل في معانى التنزيل: للخازن - 4
Imam Al-Khaazin
البحر المحيط: لأبي حيان
Imam Abu Hayyan
غرائب القرآن ورثائب القرآن: للنيسابورى - 5
Imam An-Naaysaabouri
تفسير الجلالين: للجلال المحلى، والجلال السيوطي - 7
The two Jalaals
السراج المنير في الإعanaة على معرفة بعض معانى كلام ربنا الحكيم - 8
الخير: للطهيب الشرينى
Al-Khateeb Ash-Shirbini
إرشاد العقل السليم إلى مزايا الكتاب الكبير: لأبي السعود - 9
Imam Abus-Saoud
روح المعانى في تفسير القرآن العظيم والسبع المثانى: للألوسي - 10
Imam Al-Alousi



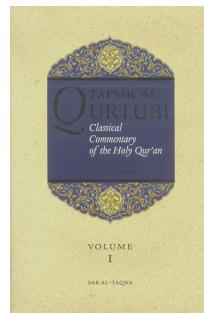
The other type of *Tafsir bil Ma'oor* is the blameworthy, or *Tafsir bil Mazhoom*. This type occurs when a person tries to interpret the quran using reasoning based on ignorance or mere desire. Ignorance here is defined as anything that is not based on pure solid knowledge. It is this type of *tafsir* that many deviant sects have relied upon and based their beliefs upon. For example, a deviant scholar by the name of Ali ibn at-Tahir did a *tafsir* using the philosophical approach of the *mu'tazliyah*. To make matters worse, the man had *shi'a* beliefs. This would be a textbook example of *tafsir bil mazhoom*. Another *tafsir* known as *tafsir zamakshari* is *mazhoom* in certain aspects, but *maHmood* in others. From the perspective of the Arabic language, *tafsir zamakshari* is considered to be praiseworthy and an excellent source. But in other aspects, the author used a *mu'tazliyah* approach and is very dangerous in that regard. So in other aspects, this *tafsir* would be considered blameworthy.

Miscellaneous works of Tafsir:

Below are some additional works of *tafsir* that have been mentioned in Heavenly Hues:

- *Tafsir al Qurtubi*

This book was based on the *tafsir* of the *maliki* scholar ibn al arabi. Imam Al Qurtubi expounded it in his *tafsir*. It is useful to learn about some matters of *maliki fiqh*.



Heavenly Hues: Thematic Tafsir Master Notes

- *Tafsir ibn hayan*

This tafsir work is a good source of tafsir regarding the arabic language.

- *Tafsir al Alusi (arabic language)*

This work is another good tafsir source for analyzing the arabic language.

- *tafsir ar-raazi (logic) –*

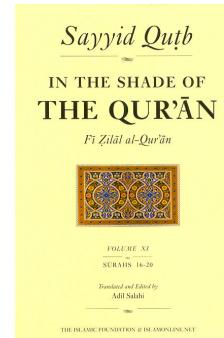
*This book is fundamentally focused on the logic behind the ayat in the Quran. Some of the scholars say that this book has everything in it **except** the tafsir!*

- *Tafsir al Jassaas (hanafi fiqh)*

This tafsir work is focused on deriving hanafi fiqh.

- *“Tafaasir” Sayyid Qutb and Mawdudi?*

Sayyid Qutb or Mawdudi did not even intend their works to be of tafsir. He intended it to be a book of reflections of from the Quran. Unfortunately, Some sects too heavily relied on these books as revolutionary constitutions for Muslims, and to justify their deviations. There are some controversies about whether they followed legitimate approaches of tafsir, but regardless, these were reflections of the authors on the Quran. The approaches found in these works comes from their own culture, discussing mostly the social and political crises of society. For all intensive purposes, these two works should be considered these two books as other thematic approaches covering various aspects of life.



A question might be asked: “There’s only one book of Allah, so why not have only 1 book of tafsir the ummah can agree upon?” The answer is simple. It is impossible to have one explanation of the Quran. People have been endowed and bestowed with different abilities, and capacities, and will subsequently be able to extract different points from the book of Allah. This also shows the magnificence and depth of the Quran, in how complex it really is.

Chapter 3: Thematic Tafsir

Let’s begin by taking the official definition of tafsir mowDu’ii.

Thematic Tafsir (Tafsir MowDu’ii): The Qur’anic science which interprets different issues and themes in view of the Qur’anic objectives through the study of one Surah, or through multiple ayat.



Heavenly Hues: Thematic Tafseer

Master Notes



Evolution of Thematic Tafsir:

Stage 1: Classical Approach

That is correct; even thematic tafsir has a classical approach associated with it. This entails taking a topic from the sciences of quran like abrogation, collecting all the verses that are related to it, and to bring them together in one book to discuss various aspects of abrogation. Other types of classical themes looked at are the Makkī vs. Madāni verses, the verses establishing legislation (ayat ul ahkam), and theology in the Quran. One famous scholar applied the classical approach to thematic tafsir. Al-Jurjaan did a thematic tafsir covering the miraculous nature of the quran. This was the primary theme in his study. His focus was in explaining the various aspects of how the Quran is considered miraculous. He collected all the ayat pertaining to this subject and used them to support his premises.

So the reason why this stage is considered the classical approach is because of the classical nature of the topics covered. Also, these were the first indications of thematic tafaasir coming into existence, appearing during the golden age of islam in the early abbasid period.

Stage 2: Contemporary Approach

The contemporary approach is only a little over a century old. This approach was actually started by orientalists, whom are discussed in a later section.

This approach differs from the classical approach in a number of ways. The three ways that this contemporary approach deals with thematic tafsir is as follows:

1. examination of a single term
2. examination of a single surah
3. examination of a single theme

The focus of this class is in exploring these three ways that contemporary thematic tafsir is carried out. Out of the three, the examination of a single theme is by far the most popular contemporary approach. It is this third approach that will be the bulk of our study in heavenly hues ☺

Before officially getting into the core material, let's understand a little bit about each contemporary method to understand what is being done.

1. a single word:

A single word or term is taken, and all the usages of the term are looked at. Wherever the term occurs, its context is examined, and a meaning is derived. Let's take an example to clarify this point.



Heavenly Hues: Thematic Tafseer Master Notes



The word *Tha'am*:

It has four meanings. They are:

- a. what people eat in general
- b. sacrificial animals
- c. dead sea animals
- d. drink

Take for example the ayah in Surah Ma'idah:

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَعَالًا لَكُمْ وَلِلْسَّيَّارَةِ وَحُرْمَانَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمَانًا وَأَتَقْوَأْ
اللَّهُمَّ الَّذِي إِلَيْهِ تُحْشِرُونَ ﴿٥٦﴾

5:96. Lawful to You is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is land-game as long as You are In a state of *Ihrâm* (for *Hajj* or *'Umrah*). and fear Allâh to whom You shall be gathered back.



There is a reason for the revelation of this ayah, explained by the following hadith: "Jabir reported: Allâh's Messenger (may peace be upon him) sent us (on an expedition) and appointed Abu 'Ubâida our chief that we might intercept a caravan of the Quraish and provided us with a bag of dates. And he found for us nothing besides it. Abu 'Ubâida gave each of us one date (everyday). I (Abu Zubair, one of the narrators) said: What did you do with that? He said: We sucked that just as a baby sucks and then drank water over that, and it sufficed us for the day until night. We beat off leaves with the help of

our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called al-'Anbar (spermaceti whale). Abu 'Ubâida said. It is dead. He then said: No (but it does not matter), we have been sent by the Messenger of Allâh (may peace be upon him) in the path of Allâh and you are hard pressed (on account of the scarcity of food), so you eat that. We three hundred in number stayed there for a month, until we grew bulky. He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or like a bull. Abu 'Ubâida called forth thirteen men from us and he made them sit in the cavity of its eye, and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib), and we provided ourselves with pieces of boiled meat (especially for use in our journey). When we came back to Medîna, we went to Allâh's Messenger (may peace be upon him) and made a mention of that to him, whereupon he said: That was a provision which Allâh had brought forth for you. Is there any piece of



Heavenly Hues: Thematic Tafsir Master Notes



meat (left) with you, so that you give to us that? He (Jabir) said: We sent to Allah's Messenger (may peace be upon him) some of that (a piece of meat) and he ate it." Bukhari: Book 021, Number 4756:

Is there something in Islam about shrimp being makruh? Well, according to the traditional hanafi opinion, shrimp is makruh because they eat filthy things such as waste at the bottom of the ocean floor. But according to the majority of fuqaha, shrimp is totally permissible, because of the authentic hadith of the Prophet (pbuh), "The sea water is pure, and what is in it is halal for you."



A funny story arose about a friend of Sheikhi Yaser's, who followed hanafi fiqh. At first, he was very strong on the hanafi opinion that shrimp is makruh. But when he first tasted shrimp, his opinion changed. He said, "I'm still hanafi, but with regards to shrimp, I'm Shafi."



The example of Tha'am meaning drink is found in surah Baqarah:

فَلَمَّا فَصَلَ طَلْوُتٌ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي
وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ أَغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا
جَاءَوْزٌ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ
يَظْنُونَ أَنَّهُمْ مُلْقُوا اللَّهَ كَمْ مِنْ فَتَةٍ قَلِيلَةٍ غَلَبَتْ فِتَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

249. Then when Talut (Saul) set out with the army, He said: "Verily! Allah will try You by a river. so whoever drinks thereof, He is not of Me, and whoever tastes it not, He is of Me, except Him who takes (thereof) In the hollow of his hand." Yet, they drank thereof, all, except a few of them. so when He had crossed it (the river), He and those who believed with him, they said: "We have no power This Day against Jolat (Goliath) and his hosts." but those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's Leave?" and Allah is with As-Sâbirin (the patient ones, etc.).

2. A single surah

We give the statement of Imam Shatibi in providing the guidelines for this type of thematic tafsir.

"Observing the sequence of the ayaat in a surah does not provide a full benefit until this observation is sought throughout the entire surah. Because confining oneself to only a part of the surah will not provide the whole benefit found in that surah. Likewise, confining oneself to a part of an ayah in order to deduce a ruling is not helpful enough until the whole ayah has been taken into consideration."

-Imam Shatibi in al Muwafaqaat





Heavenly Hues: Thematic Tafsir Master Notes

So we learn that the entire surah must be looked at before conclusions are made. It is very important to read the whole surah as a single unit before making conclusions; This can be seen clearly in Surah nisa. The surah starts with the subject of inheritance, and then after speaking about various subjects ends again with the subject of inheritance. This shows that the beginning and the end of the surah tie together all the concepts. A different conclusion about the theme of the surah might have resulted if one didn't go through the surah in it's entirety.

The mufasir must adhere to a set of guidelines when carrying out a thematic tafsir study by going through a single surah. They are listed below:

1. Study the details of the surah in terms of the occasion for revelation, makki or madani and other relevant details from the beginning to the end
2. Reveal the possible theme the whole surah might be revealed for.
3. Find out how often the theme has been repeated and revisited in that surah
4. Identify the different methods used to explain the many aspects of that theme
5. Break down a long surah into different themes and subjects
6. Explore the relationship between the different units of the surah and create a coherent relationship from the entire list of subjects, all to serve the ultimate theme selected in the first place
7. Establish a reasonable relationship between the surah under study and other surahs

An example of the 3rd guideline is found when examining Surah Ikhlas.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ إِلَهُ الْصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُوَلَّدْ ۝ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ۝

1. Say (O Muhammad (Sal-Allaahu 'alayhe Wa Sallam)): 'He is Allâh, (the) One.'
2. "Allâh-us-Samad."
3. 'He begets not, nor was He begotten;
4. "And there is none co-equal or comparable unto him."

The Prophet saws was asked about the genealogy of his Lord by the Quraysh. This is because all of their idols had genealogy. In response to this question, Surah Ikhlas was revealed.

This surah was revealed in makkah, and as a makki surah, it serves the fundamental theme in makkah, which is the establishment of faith. In particular, this surah represents the purity of tawheed and monotheism as a rebuttal to the claim that Allah has a lineage or has family.

Note that every ayah in this surah is in some way referring to the tawheed of Allah. Some of the methods employed to do this are:

- Affirmation (ithbaat) – positively affirming that He is One.





Heavenly Hues: Thematic Tafseer Master Notes

- *Negation (Nafi) – negating any claims of partnership to Him.*
- *Introducing His beautiful names and attributes – As-Samad – which means the Self-Sufficient Master, the One Whom All creatures need, and the One who is not in need of either food or drink.*
- *Refutation and Rebuttal – this occurs in the refutation of the trinity, the claim made by the Christians.*

An example of the 7th guideline is found in tafsir an-naysaburi. He analyzed the relationship between Surah Baqarah and Surah aali 'imran. He says the reason that the beginning of aali imran starts like ayatul kursi is an indication of the greatest names of Allah, Al-Hayy, Al-Qayyum, or the name Allah itself. And this is a disputable issue amongst the scholars as well.

3. Examining a single theme

This type of contemporary thematic tafsir is the most popular and most commonly employed approach to thematic tafsir. As with the previous method, a list of guidelines for the mufassir wishing to conduct a theme based tafsir is provided below:

1. *Select a particular subject or issue for the study*
2. *Determine the scope of this subject through different dimensions*
3. *Compile all the verses pertinent to the subject under study covering all its aspects*
4. *Create an adequate classification and list of secondary topics*
5. *Study the list from different books of tafsir*
6. *Employ the power of inference in order draw out lessons and guidance form this list to apply into real life*

And finally, before diving into the core material, the list below provides an extremely brief sampling of some of the many themes that can be extracted from the Quran.

- *Concept of God*
- *The universe*
- *Parable of the Quran*
- *The unseen world*
- *Law and legislation*
- *Mannerism and social life*
- *Intel relations*
- *Abrogation in the Quran*
- *Prophethood*
- *Debate and dialogue*



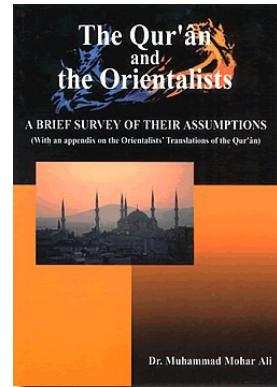
Heavenly Hues: Thematic Tafseer Master Notes

- *Duaa dn aupplication in the Quran*
- *Women of the Quran*
- *The tales of the perished nations*
- *Economics*
- *Steadfastness*

Orientalists and Thematic Tafsir

The orientalists are a group of nonmuslims who study islam independently from muslim scholars. They define islam based on their independent study. Their fundamental basis is the claim that if Islam is taken from Muslims, it will be subject to distortion and bias. A common intention of the orientalists is to criticize and find fault in the teachings of Islam. Many have even learned the Arabic language in order to understand the Quran from their secular perspective. The The motive behind this was primarily to serve purpose of colonialism. Orientalism came about at first to serve the purposes of colonialism in establishing colonial power. In today's society, Orientalism has found its way into the scholastic and academic arena. Most orientalists today are intellectuals who engage in debates and writings in academia and higher learning institutions.

*So Who Started the Methodology of thematic tafsir? Was it the muslims, or was it the orientalists, like some claim? If you recall, we split up thematic tafsir into two categories; classical and contemporary thematic tafsir. As for the classical thematic tafsir, this was established by the muslim scholars. As for what we know to be contemporary thematic tafsir, that was indeed initiated by the orientalists. In the former approach, Muslim scholars selected topics of the Quran that were clearly discussed by the Quran. But the approach of seeking actual social topics from world and finding it in the Quran started from the orientalists. The credit for the first official thematic tafsir using a contemporary approach goes the French Scholar by the name of Jules la Baume (1806 – 1876). He is credited with developing the first Index of themes to the Quran. The name of his work is, *Tafsil Ayat Al Quran Al Hakeem*. A successor of his annexed the book with themes he thought were missed out of the first compilation of la Baume. Today, Indexes to Quranic Topics have become rather popular. They have been translated to many different languages, and are readily available in the English language as well. Today, we can find about 50 indexes in the Arabic language.*



For further information about the Orientalists in Islam, see the work of Dr. Muhammad Mohar Ali, who wrote a fantastic work on the orientalist approach to the Quran.

Heavenly Hues: Thematic Tafseer Master Notes



So where do translations of the Quran fall under in the subject of this class? Is it classified as a tafsir? Or is it just in a category of its own? The answer is, translations are indeed considered to be a type of Thematic Tafsir, because translations seek to explain the meanings of the message of the Quran. Dr. Wajih Abdurahman is a contemporary that wrote a paper on some English Translations of the Quran. Also, for those that attended Texas Da'wah Conference of 2006, Dr. Hatem al Haj, a professor at Sharia Academy, did a talk on history of the various translations of the Quran.

Sheikh Yaser suggested, that the translation by Sahih International is the most accurate in terms of aqeedah and authenticity.

A list of sites are provided below that will be of benefit to the one interested in conducting a thematic study of the Quran.

<http://www.al-islam.com>
<http://www.quranbrowser.com>
<http://www.quranweb.com>
<http://www.islamicity.com>
<http://www.searchtruth.com>
<http://www.openburhan.com>

Examination of a Single Term

Let's begin our thematic tafsir study with the examination of one term. In the Arabic language, one word may have many different shades of meaning. Let's take the first term of our study: *Ummah*. The word *Ummah* is mentioned in the Qur'an in 47 different Ayaat with 49 different repetitions. The various meanings of *ummah* are as follows:

Ummah

- *A quality of people*
- *A quantity of people*
- *A religion,*
- *An appointed segment of time.*
- *A leader*

• The amazing thing about this word is that it was used to refer to the Prophet Ibrahim(A.S). He was known as *a leader*, in the fact that he believed in Allah(SWT) when no one else did. SubhanAllah, he was a "congregation" on his own since he followed the true faith. He was also the patriarch for the remaining prophets and nations, such as Bani Israel, and their descendants. Ibrahim made a dua for this. The lessons that we can take from this single word are everlasting!



Heavenly Hues: Thematic Tafseer Master Notes



Let's next look into the names of a set of Prophets, known as the "Uslul Azam: "Messengers of Strong Will" [Surah al-Ahqaf: 35]. Who were these messengers? They were Nuh, Ibrahim, Musa, Isa, and Muhammad. What does the Qur'an tell us about their repetitions?

First of all, the Prophet Musa (AS) was mentioned by name the most, 136 times total, not including him when Bani' Israel is mentioned. What can we conclude from this significant number? That Allah (SWT) was catching the attention of the Bani' Israel. They were the "chosen ones", but only on condition, and since they did not follow the instructions of their Lord, and they rejected the message, Allah (SWT) promised to replace them with a nation that would be better and not do the same. Therefore, the chosen ones switched from Bani' Israel to Bani' Ismail, changing the location from Jerusalem to Makkah. This is another great lesson for us to learn from. Just because we are muslims, doesn't mean that we have a free ride into Paradise!

Why was the Prophet (SAWS) mentioned only 4 times in the Holy Qur'an?

Contemporary scholars say that it was so that there would no doubts of the motives of the Prophet (SAWS), that he was not simply promoting himself.

And think about it this way, the name Muhammad was meant to survive in another form, the Sunnah of the Prophet (SAWS)..

How about another example of the examination of a word or term?

Let's look into the word Ayah, which can mean one of the following:

- A verse from the Qur'an [Surah al-Baqarah: 106]
- A sign of a wonderful creation [Surah ar-Room: 21]
- A miracle or supernatural sign [Surah Ta Ha: 22]

Musa (AS) was dark skinned, an original Bani' Israel, so when his hand came out white and shining, it was a miracle.

After looking at the examination of a particular word or term and its significance, we can follow up with the examination of a single surah.



Heavenly Hues: Thematic Tafseer Master Notes

Examination of a Single Surah:

Case Study: Surah Nisa

The case study is Chapter 4, Surah an-Nisaa (The Women). Its main theme is Social Reform. The subjects of study are the characteristics of the Muslim society.

Let's begin with the Unity of the Human Element.

[Verse 1]

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَّقِيبًا ﴿١﴾

1. O mankind! be dutiful to Your Lord, who created You from a single person (Adam), and from Him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through whom You demand Your mutual (rights), and (Do not cut the relations of) the wombs (kinship). surely, Allah is ever an All-Watcher over you.

As Verse 1 explains, in the sense of humanity, we have no differences. We all come from a common element, dust, and will return to dust. We originated from the first couple, were made into many men and women, and we should fear Allah. No one can claim to be superior over another because he is a man, or she is a woman, or someone is Arab or non-Arab. Rather, the most honorable in the sight of Allah(SWT) is the righteous one that fears Him as Allah says in Surah Hajurat:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْنَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٢﴾

13. O mankind! we have created You from a male and a female, and made You into nations and tribes, that You may know one another. Verify, the Most honourable of You with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2). Verify, Allah is All-Knowing, All-Aware.

The next issue discussed is the ever so popular Rights of Women.

You would think that after reading the first verse of this surah that people would understand that as human beings, we are all created equal. To dispute



Heavenly Hues: Thematic Tafseer Master Notes

the non-Muslims' claims that women in Islam do not have rights, here is the Quranic proof that shows otherwise:

[Verse 4]

وَإِنْ أُتُوا الْنِسَاءَ صَدُقَاتِهِنَّ خِلَّةٌ فَإِنْ طِبَنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ تَفْسِّرَا فَكُلُّهُ هَبِيَّا مَرِيَّا ﴿٤﴾

4. and give to the women (whom You marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allāh has made it lawful).

The concept of Mahr in Islam is that it belongs to the woman, as her full right. It is not, as in some of the misconceptions of the West, "ransom money" from the man so that he can marry the woman. Nor is it, as in some cultural practices of Muslim families, a "show" of status or material objects, rather, it is a show of appreciation. It is also the right of the woman to give back the Mahr if she wishes to out of good faith and satisfaction, however, this cannot be done forcibly.

Regarding giving and accepting Mahr for the right purposes, there is a saying from the Prophet(SAWS): "The most Blessed in their marriage are those with the least Mahr."

[Verses 20-21]

وَإِنْ أَرَدْتُمْ آسْتِبْدَالَ زَوْجٍ مَّكَارٍ زَوْجٍ وَإِنَّتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنَا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَحَدُكُمْ مِّنْكُمْ مَّيِّثَقًا ﴿٢١﴾ غَلِيظًا

20. but if You intend to replace a wife by another and You have given one of them a Cantar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would You take it wrongfully without a Right and (with) a manifest sin?

21. and How could You take it (back) while You have gone In unto each other, and they have taken from You a firm and strong Covenant?

Also, there is no specific amount set for the Mahr. Furthermore, it is not allowed to use techniques to take back the Mahr, once the marriage is consummated.

Heavenly Hues: Thematic Tafseer Master Notes

[Verse 7]

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ
مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا ﴿٧﴾

7. there is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.

Concerning inheritance rights for women in Islam, there are portions ordained by Allah(SWT). There should not be any confusion as to the separate shares, one for men, and one for women, not one for men and women (from the same share.) This is to ensure that there is no monopoly of the wealth, nor keeping land within the family.

[Verse 32]

وَلَا تَتَمَنُوا مَا فَضَلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا أَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
أَكْتَسَبْنَ وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

32. and wish not for the things In which Allah has made some of You to excel others. for men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of his Bounty. surely, Allah is ever All-Knower of everything.

This verse tells us not to envy or look up to others in terms of Dunya, nor should you wish for them to lose things. Rather, ask Allah(SWT) for something similar. Men and women both deserve what they earn, in terms of this life and the next. When women are exempt from certain practices, due to menses, and are not required to do Jihad or Qiyam al-Layl. How then can they earn equal reward to men? By being kind and nice to their husbands, Allah(SWT) will reward them with the benefits of constantly fasting and praying Qiyam al-Layl. It is said in many narrations that Aisha would be sleeping when the Prophet(SAWS) would be praying Qiyam al-Layl, but she was still being a better wife to the Prophet. When the Prophet(SAWS) died, that is when Aisha dedicated her life to worship and Ibadah. What, do you ask, should a woman do in the case that she is not yet married? The answer is to be kind to your parents. ☺



Remember to always practice your Ibadah to the best of your ability

Heavenly Hues: Thematic Tafseer Master Notes

[Verse 75]

وَمَا لَكُمْ لَا تُقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنْ أَلْرِجَالِ وَالنِّسَاءِ وَالْوِلَادِ إِنَّ اللَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرِجْنَا مِنْ هَذِهِ الْقَرِيَّةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

75. and what is wrong with You that You fight not In the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from This town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

This verse teaches us that there is an obligation upon society to protect women from the hardships of life. In Islam, we believe that we are responsible for the weak, whether they are men, women, or children.

Another lesson that can be learned is that men should not pressure their wives to perform outward forms of Ibadah, rather she should maintain her social duties to the husband and his parents. That the husband expects obedience from his wife does not mean that he should not listen to her. The Prophet(SAWS) was the kindest and so gentle to his wives, and he is the best example.

[Verse 127]

وَسَتَفْتَنُوكُمْ فِي النِّسَاءِ قُلْ إِنَّ اللَّهَ يُفْتِنُكُمْ فِيهِنَّ وَمَا يُتَلَى عَلَيْكُمْ فِي الْكِتَبِ فِي يَتَمَّى النِّسَاءُ الَّتِي
لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنْ أَلْوَلَادِ وَأَنْ تَقُومُوا
لِيَتَمَّى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ حَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

127. they ask Your legal instruction concerning women, say: Allâh instructs You about them, and about what is recited unto You In the Book, concerning the orphan girls whom You give not the prescribed portions (as regards Mahr and inheritance) and yet whom You desire to marry, and (concerning) the Children who are weak and oppressed, and that You stand firm for justice to orphans. and whatever good You do, Allâh is ever All-Aware of it.

This ayah specifically speaks about the oppression of orphans, especially orphan girls. This form of oppression is against the laws of inheritance and the concept of Mahr.

Heavenly Hues: Thematic Tafseer Master Notes

Marriage and marital discord is the next topic covered.

[Ayah 3]

وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَمَّيْ فَإِنِّي كُحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتْنَى وَثَلَثَ وَرُبَّعٌ فَإِنْ خِفْتُمْ أَلَا تَعْدِلُوا فَوَحِدَةً أَوْ مَا مَلَكْتُ أَيْمَنُكُمْ ذَلِكَ أَدْنَى أَلَا تَعُولُوا ﴿٣﴾

3. and if You fear that You shall not be Able to deal justly with the orphan-girls, Then marry (other) women of Your choice, two or three, or four but if You fear that You shall not be Able to deal justly (with them), Then Only one or (the captives and the slaves) that Your Right hands possess. that is nearer to prevent You from doing injustice.

Looking into this verse, we learn that Allah(SWT) allowed the marrying of more than one wife, as long as the man is just and responsible to all of the wives. We also know that the Qur'an is the only Holy Book to say, "Marry only one," if the man fears he cannot do justice. All other religious texts do not explicitly command the marriage to only one woman. The other religious texts have evidences of marriages to as many as hundreds of wives by one man! Also, this ayah is not only applicable to orphan girls. Regular women are included as well.

[Ayah 21]

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخْذَنَ مِنْكُمْ مِيَثَاقًا غَلِيظًا ﴿٢١﴾

21. and How could You take it (back) while You have gone In unto each other, and they have taken from You a firm and strong Covenant?

An Usul al-Fiqh principle tells us to consider the generality of the text over the exclusiveness of the occasion when examining a single ayah. Therefore, a specific event such as the one for which this ayah was revealed would have its ruling be applicable to the general muslim population.

[Ayah 22]

وَلَا تَنِكِحُوا مَا نَكَحَ أَبَاؤُكُمْ مِنْ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتَنًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

22. and marry not women whom Your fathers married, except what has already passed; indeed it was shameful and Most hateful, and an evil way.

Heavenly Hues: Thematic Tafseer Master Notes

It was a practice of the Arabs before to marry their stepmothers. This is considered a great wrongdoing in Islam.

[Ayah 23]

حُرِّمَتْ عَلَيْكُمْ أُمَّهَّتُكُمْ وَبَنَاتُكُمْ وَأَخْوَاتُكُمْ وَعَمَّتُكُمْ وَخَلَّتُكُمْ وَبَنَاتُ الْأَخِّ وَبَنَاتُ الْأَخْتِ
وَأُمَّهَّتُكُمْ الَّتِي أَرَضَعْنَكُمْ وَأَخْوَاتُكُمْ مِنْ أَرْضَعَةِ وَأُمَّهَّتْ نِسَاءِكُمْ وَرَبِّيْبُكُمْ الَّتِي فِي
حُجُورِكُمْ مِنْ نِسَاءِكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ
وَحَلَّنِيلُ أَبْنَاءِكُمُ الَّذِينَ مِنْ أَصْلَبِكُمْ وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ
غَفُورًا رَّحِيمًا ﴿٢٣﴾

23. forbidden to You (for marriage) are: Your mothers, Your daughters, Your sisters, Your father's sisters, Your mother's sisters, Your brother's daughters, Your sister's daughters, Your foster mother who gave You suck, Your foster milk suckling sisters, Your wives' mothers, Your step daughters under Your guardianship, born of Your wives to whom You have gone In - but there is no sin on You if You have not gone In them (to marry their daughters), - the wives of Your sons who (spring) from Your own loins, and two sisters In wedlock at the same time, except for what has already passed; Verily, Allah is Oft-Forgiving, Most Merciful.

This verse in Surah an-Nisaa' tells us whom we cannot marry. Within the guidelines, in one set of circumstances, for instance, a man is allowed to propose to the sister of the wife he divorced after the 'idda has passed

This Surah also discusses the Rights of Orphans in detail:

Let us first define an orphan. In Islam, the one who lost any one parent is considered an orphan. This is unlike the western concept that both parents have to be gone for a child to be considered an orphan. Scholars discussed and categorized each type into an orphan because of a deceased mom, deceased dad, or both parents deceased. In general, the one who has lost his/her father is considered to be an orphan.

[Verses 2-3]



Heavenly Hues: Thematic Tafseer Master Notes

وَإِنْ أَتُوا الْيَتَامَىٰ أُمُّهَمْ ۖ وَلَا تَتَبَدَّلُوا الْخَيْثَ ۖ بِالْطَّيْبِ ۖ وَلَا تَأْكُلُوا أُمُّهَمْ إِلَى أُمُّهَمْكُمْ ۖ إِنَّهُمْ كَانُوا حُبُّاً
كَبِيرًا ۝ وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَامَىٰ فَإِنَّكُمْ حُبُّاً مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَثَ وَرَبِيعَ
فَإِنْ خِفْتُمْ أَلَا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَنُكُمْ ۖ ذَلِكَ أَدْنَى أَلَا تَعُولُوا ۝

2. and give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to Your substance. surely, This is a great sin.

3. and if You fear that You shall not be Able to deal justly with the orphan-girls, Then marry (other) women of Your choice, two or three, or four but if You fear that You shall not be Able to deal justly (with them), Then Only one or (the captives and the slaves) that Your Right hands possess. that is nearer to prevent You from doing injustice.

It is of the utmost importance to give the orphans their wealth, since it belongs to them. Do not mix their wealth, and make records of the investments, so the money does not become confused. If a person feels that they cannot be just with the orphans and their wealth, then it is permissible to marry them; you can marry two, or three, or four.

[Verses 5-6]

وَلَا تُؤْتُوا السُّفَهَاءَ أُمُّهَمْكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيمَةً وَأَرْزُقُوهُمْ فِيهَا وَأَكْسُوْهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
۝ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا الْنِكَاحَ فَإِنْ إِنْتُمْ مِنْهُمْ رُشَدًا فَادْفُعُوا إِلَيْهِمْ أُمُّهَمْ ۖ وَلَا تَأْكُلُوهَا
إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا ۖ وَمَنْ كَانَ غَنِيًّا فَلِيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلِيَأْكُلْ بِالْمَعْرُوفِ ۖ فَإِذَا دَفَعْتُمْ
إِلَيْهِمْ أُمُّهَمْ فَأَشْهِدُوا عَلَيْهِمْ ۖ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

5. and give not unto the foolish Your property which Allâh has made a means of support for You , but feed and clothe them therewith, and speak to them Words of Kindness and justice.

6. and try orphans (as regards their intelligence) until they reach the age of marriage; if Then You find sound judgement In them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, He should take no wages, but if He is poor, let Him have for himself what is just and reasonable (according to his work). and when You release their property to them, take witness In their presence; and Allâh is All-Sufficient In taking account.

Heavenly Hues: Thematic Tafseer Master Notes

This verse speaks specifically about the orphan that has lost his/her father. The one who cares for the orphan is to keep the wealth until the child **reaches financial maturity and age of puberty**. At this point, the child is no longer considered an orphan. It is vital to document this “transaction” and ensure that you have witnesses. There are a few other important factors. If the caretaker is wealthy, they cannot consume the wealth, and they are to leave it for the orphans until they display the two [previously mentioned] qualities. If, on the other hand, the caretaker is poor, it is okay for them to take a portion of the wealth to take care of the orphan, but once the wealth is to be returned, document that you gave back the money.

[Verses 8-10]

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾
وَلَيَخْشَى الَّذِينَ لَوْ تَرْكُوا مِنْ خَلْفِهِمْ ذُرَيْةً ضِعِيفًا خَافُوا عَلَيْهِمْ فَلَيَتَقَوَّلُوا اللَّهُ وَلَيَقُولُوا قَوْلًا سَدِيدًا
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٩﴾

8. and when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property, and speak to them Words of Kindness and justice.

9. and let those (executors and guardians) have the same fear In their minds as they would have for their own, if they had left weak offspring behind. so let them fear Allâh and speak Right words.

10. Verify, those who unjustly eat up the property of orphans, they eat up Only a Fire into their bellies, and they will be burnt In the blazing Fire!

Allah(SWT) is using an emotional reminder to the people, asking them, What if they were your own children? How would you want them to be treated after you died? Furthermore, those who consume unjustly will “eat Fire in their bellies”, as a true physical sensation. As Sheikh Yasir related to us, a non-Muslim man that he knew used to work in an orphanage, and he admitted to stealing the wealth of the orphans and using it on his own, and so he literally felt a burning sensation in his stomach from the guilt. SubhanAllah.

[Verse 127]

Heavenly Hues: Thematic Tafseer Master Notes

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِنُكُمْ فِيهِنَّ وَمَا يُتَّلِي عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَّمَى النِّسَاءُ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرَغَبُونَ أَنْ تَنِكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلَادَانِ وَأَنْ تَقُومُوا لِلْيَتَّمَى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

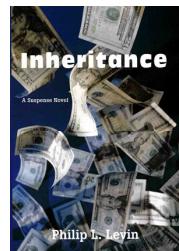
127. they ask Your legal instruction concerning women, say: Allāh instructs You about them, and about what is recited unto You In the Book, concerning the orphan girls whom You give not the prescribed portions (as regards Mahr and inheritance) and yet whom You desire to marry, and (concerning) the Children who are weak and oppressed, and that You stand firm for justice to orphans. and whatever good You do, Allāh is ever All-Aware of it.

Other great lessons that we can learn are the responsibility of taking care of the orphans. As Muslims, we are responsible to stand firm for justice to the orphans. One purpose of jihad is to take care of the orphans that are not well cared for by the non-Muslim societies.

Another important social issue covered in this Surah is the Laws of Inheritance.

[Ayah 2]

وَإِذَا أَتُوا الْيَتَّمَى أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْثَرَ بِالظَّيْرِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ دَكَانٌ حُوَبًا كَبِيرًا



2. and give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to Your substance. surely, This is a great sin.

We should note that orphans are a considered part of society, and if they are guaranteed inheritance, then those above them should be given their inheritance. Again, you should not have one shared account with the orphans unless you keep very accurate records, for the chance of unjustly devouring the wealth of the orphan.

[Verse 7]

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا



Heavenly Hues: Thematic Tafseer Master Notes

7. there is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.

Any relative who is closest to the deceased prevents inheritance to the further relative. So the son receives before the grandson, and the father before the grandfather. Also, a person does not take inheritance from both sides of the family; they only receive from one side.

[Verse 11]

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ إِنْ كُنَّ نِسَاءً فَوَقَ أَنْتَيْنِ فَلَهُنَّ ثُلَّا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بَوِيهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا أَسْدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَّهُ وَلَدٌ وَوَرَثَهُ أَبُوهُ اهْ فَلَأُمُّهُ الْثُلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلَا مِمْهُ أَسْدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِينٍ إِبَأْوُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فِرِيَضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا

11. Allāh commands You as regards Your children's (inheritance); to the male, a portion equal to that of two females; if (there are) Only daughters, two or more, their share is two thirds of the inheritance; if Only one, her share is half. for parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (the distribution In All cases is) after the payment of legacies He may have bequeathed or debts. You know not which of them, whether Your parents or Your children, are nearest to You In benefit, (these fixed shares) are ordained by Allāh. and Allāh is ever All-Knower, All-Wise.

The first group mentioned in the verse about parts of inheritance is the children. This is because they are the primary concern for when the parents pass away. Also, if you are financially responsible, you get more shares, which is why a man gets two shares, and a woman gets one. A women doesn't have to provide for anybody, whereas the man does. If the parents' son dies and leaves behind children, both the mother and the father receive 1/6. If the son dies with no children, the mother takes 1/3 and the father takes 2/3, because the father is responsible for his wife since no grandchildren are there to support him. In another example, if the son with brothers/sisters dies, the father and mother both get 1/6, because the father is no longer responsible, and the brothers are responsible for taking care of the parents.

[Verse 12]

Heavenly Hues: Thematic Tafseer Master Notes

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَمْ يَكُن لَهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الْرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دِينٍ وَلَهُنَّ الْرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَمْ يَكُن لَكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الْثُلُثُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُّرُ بِهَا أَوْ دِينٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أخْتٌ فَلِكُلٍّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرُ مِنْ ذَلِكَ فَهُمْ شُرَكَاءٌ فِي الْثُلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دِينٍ غَيْرِ مُضَارٍ وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ

حَلِيمٌ

12. In that which Your wives Leave, Your share is a half if they have no child; but if they leave a child, You get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which You Leave, their (your wives) share is a fourth if You leave no child; but if You leave a child, they get an eighth of that which You leave after payment of legacies that You may have bequeathed or debts. if the man or woman whose inheritance is In question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share In a third; after payment of legacies He (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is ever All-Knowing, Most-Forbearing.

Is this justice? Absolutely. The philosophy of inheritance law is based on financial responsibility, not gender expectations or preferences.

[Verse 19]

يَأَيُّهَا الَّذِينَ ءامَنُوا لَا تَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرَهًا وَلَا تَعْضُلُوهُنَّ لِتَذَهَّبُوا بِعَضٍ مَا ءاتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِيَنَّ بِفَدِحَشَةٍ مُّبِينَ وَعَالِمَرُوهُنَّ بِالْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوْنَ شَيْئًا وَتَجْعَلُوا اللَّهُ فِيهِ حَيْرًا كَثِيرًا

19. O You who believe! You are forbidden to inherit women against their will, and You should not treat them with harshness, that You may take away part of the Mahr You have given them, unless they commit open illegal sexual intercourse. and live with them honourably. if You dislike them, it may be that You dislike a thing and Allâh brings through it a great deal of good.

Heavenly Hues: Thematic Tafseer Master Notes

Allah(SWT) made it forbidden to make women as objects of inheritance.

[Verse 33]

وَلِكُلِّ جَعْلَنَا مَوَالِيٍّ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقدَتْ أَيْمَانُكُمْ فَعَاتُوهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

33. and to everyone, we have appointed heirs of that (property) left by parents and relatives. to those also with whom You have made a pledge (brotherhood), give them their due portion (by Wasiya - wills, etc.). Truly, Allāh is ever a witness over All things.

When the Prophet(SAWS) migrated to Madinah, the people would make family ties between two of them as if they were brothers. When someone would die, they would distribute the wealth between them. The final ayah of Surah Anfal abrogates this practice, and declares that wealth can only be distributed amongst related family members.

[Verse 176]

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِي كُمْ فِي الْكَلَالَةِ إِنْ أَمْرُوا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَمَّا أُحْتَ فَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أُخْتَيْنِ فَلَهُمَا الْثُلُثَانِ مَا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِ الْأُنْثَيَنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

176. . they ask You for a legal verdict. say: "Allāh directs (thus) about Al-Kalālah (those who leave neither descendants nor ascendants as heirs). if it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. if (such a deceased was) a woman, who left no child, her brother takes her inheritance. if there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (thus) does Allāh makes clear to You (his Law) lest You Go astray. and Allāh is the All-Knower of everything."

There is a system of distribution of wealth set by Allah(SWT), and many Muslim societies have had socioeconomic problems due to not following what is ordained in the Qur'an. Anyone who receives by default cannot be given extra portions in a will; the inheritance must be fulfilled by giving everybody their due share. Anything extra will be written back to the inheritance system. It is not allowed to try to escape the inheritance, as the Prophet(SAWS) would refer to those who were not responsible for

Heavenly Hues: Thematic Tafseer Master Notes

their wealth and try to say who they want their money to go to once they are on their death bed. A will is required.

Let's note that in Islam, it is better to sponsor a child than to adopt a child. This is because of the prohibitions in Islam to deny your lineage. By adoption, the lineage of the child is denied, which makes it a questionable practice. If you want to adopt a child, the best way is to nurse the baby, which officially makes it your child, so that the siblings can be one with the child, and can remove their hijab because of the mahrem relationship.

Rules of Societal Engagement

[Verses 58-59]



٤٣
إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤْدُوا الْأَمْنَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يُحِبُّ الْمُعْلِمِينَ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ٤٣ يَأْمُرُهُمْ الَّذِينَ إِذَا أَمْنُوا أَطْعِمُوا اللَّهَ وَأَطْعِمُوا الرَّسُولَ وَأُولَئِكُمْ أَمْرٌ مِنْكُمْ فَإِن تَنْزَعُمُ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٤٣

58. Verify! Allāh commands that You should render back the trusts to those, to whom they are due; and that when You judge between men, You judge with justice. Verify, How excellent is the teaching which He (Allāh) gives You! Truly, Allāh is ever All-Hearer, All-Seer.

59. O You who believe! obey Allāh and obey the Messenger (Muhammad), and those of You (Muslims) who are In authority. (and) if You differ In anything amongst yourselves, refer it to Allāh and his Messenger (), if You believe In Allāh and In the Last Day. that is better and more suitable for final determination.

The scholars say that this ayah does not speak about monetary trust, rather, it speaks about the trust of leadership. Allah(SWT) considered the relationship between a leader and his people a trust. There should be an establishment of order, tranquility, and peace. At the same time, the masses are responsible to give back support to the leadership. Obedience of Allah(SWT) is unconditional. Obedience of the Prophet(SAWS) is unconditional, sanctioned by Allah(SWT). Obedience of those in authority is dependent on the previous two, which is why the verb "obey" was not used with the third command. This indicates that the ones in charge need to adhere to the conditions of the Shariah. As long as the ruler obeys Allah(SWT) and Prophet(SAWS), the people should obey them.

Heavenly Hues: Thematic Tafseer Master Notes

Scholars say that there are two types of leaders, the *Umara* (political leaders) and the *'Ulama* (religious leaders). Realize however that this is not a separation of masjid and state. The fact is that most of the political leaders were not scholars, which is why the scholars divided the leadership into two.

Who fits more into leadership? A righteous person who is weak in leadership, or a strong leader who is weak in righteousness? Ibn Taymiyyah answered the question: "Give the leadership to the strong [political] leader and surround him with righteous people."

If there is any dispute, refer back to Allah(SWT) and the Messenger(PBUH), if you truly believe in Allah(SWT). Naturally, the person who stands behind the podium is going to be viewed as a leader. Those who are in positions of leadership will be held accountable by Allah(SWT).

[Verses 74-75]

فَلَيُقَتَّلَ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَتَّلَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُ أَوْ يَغْلِبَ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوَلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرِيَّةِ الظَّالِمُونَ أَهْلُهُمَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

74. let those (believers) who sell the life of This world for the Hereafter fight In the Cause of Allah, and whoso fights In the Cause of Allah, and is killed or gets victory, we shall bestow on Him a great reward.

75. and what is wrong with You that You fight not In the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from This town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

It is not an option to care for the weak. It is an **obligation**, even if you must fight for their rights. Does fighting for rights mean breaking the rules? The concept of using force to spread peace is legitimate, but we must use our influence and power, of course with good motives.

[Ayah 86]

وَإِذَا حُيِّمْ بِتَحِيَّةٍ فَحَيُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

Heavenly Hues: Thematic Tafseer Master Notes



86. when You are greeted with a greeting, greet In return with what is better than it, or (at least) return it equally. Certainly, Allāh is ever a Careful account Taker of All things.

Even if a non-Muslim says 'Asalamu Alaikum' to you, you reply with an equal or better greeting. The greeting applies to 'Good morning' as well, not just 'Salam'. But if a Muslim says this to you, remind them of giving 'Salam'!

[Ayah 88]

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِعَلَيْنَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُواٰ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَصَلَ اللَّهُ وَمَنْ يُضْلِلُ

اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴾٨٨﴾

88. Then what is the matter with You that You are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. do You want to Guide Him whom Allāh has made to Go astray? and He whom Allāh has made to Go astray, You will never find for Him any Way (of guidance).

Allah(SWT) acknowledged that in any society, there will be hypocrites. It is not for us to judge amongst the people; Allah(SWT) will judge them. We must maintain unity and care for the welfare of the community, even if there may be black sheep. Treat them as Muslims. In a Hadith, it is related that the Prophet(SAWS) refused to execute the leader of the hypocrites, Abdullah ibn Ubay, for fear that people would claim that Muhammad kills his own companions.

"Secretive Talks"

[Ayah 114]



﴿لَا حَيْرَ فِي كَثِيرٍ مِّنْ نَجْوَاهُمْ إِلَّا مَنْ أَمْرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلَ ذَلِكَ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾١١٤﴾

114. there is no good In Most of their secret talks save (in) Him who orders Sadaqah (charity In Allāh's Cause), or Ma'rûf (Islamic Monotheism and All the good and righteous deeds which Allāh has ordained), or conciliation between mankind, and He who does this, seeking the good pleasure of Allāh, we shall give Him a great reward.





Heavenly Hues: Thematic Tafseer Master Notes

If there are three people in a group, two people cannot speak privately, without engaging the third person, or asking for their permission. The same thing applies when two people are speaking a language that the third person cannot understand.

Part III: Examination of a Single Theme

Introduction: The Main Axis of the Qur'an

A Hadith relates: A man complained to the Prophet(SAWS) about an Imam who kept reciting Surah al-Ikhlas during prayer, and the Prophet(SAWS) was pleased with the man's actions, and said, "Reciting Ikhlas is like reciting 1/3 of the Qur'an."

Scholars use this hadith to divide the Qur'an into three parts:

1. Tawheed and Theology;

The Qur'an constantly speaks of Allah(SWT) Himself, Jannah, Jahanam, Reward, Punishment, Angels, Jinn, etc. All of this revolves around Aqeedah.

2. Commandments and Laws;

Much of the Quran deal with what one is commanded to do and to abstain from. It touches upon many of what are now called the fundamentals of Islamic law. This category includes Mannerisms and Social Life. Some scholars divide this area into two separate parts: Commandments/Laws, and Ethics/Morality.

3. History and Tales;

A third focus of the Quran is in things that occurred in the past. Some of these include the stories of Perished Nations, descriptions of the battlefield, stories of the sahabah, stories of the prophets, story of the creation of the universe, all clarifying the events of the past.

We now proceed in analyzing these three major axes for the remainder of the material covered in this course.

The Concept of God

His Oneness

[Surah al-Baqarah: 163]



Heavenly Hues: Thematic Tafseer Master Notes



وَإِلَهُكُمْ إِلَهٌ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الْحَمَدُ لِلَّهِ حَمْدٌ الْحَمْدُ لِلَّهِ حَمْدٌ

163. and Your *Ilâh* (God) is one *Ilâh* (God - *Allâh*), *Lâ ilâha illa Huwa* (there is none who has the Right to be worshipped but He), the Most Beneficent, the Most Merciful.

Note that the word *Rabb* (Lord), wasn't used. The word *Ilah* was used. *Ilah* means "object of worship", who or what the servant turns to. The actual meaning of *Ilah* comes from the Arabic word *al-Ma'loo* (Beloved One). This word is about love. The hearts incline towards Him in love and compassion. *Allah* (SWT) says, "Have you seen the one who takes their desires as an *Ilah*?" People worship Him out of love because He is the Creator and their Sustainer and provides everything for them.

Some scholars of aqeedah argue whether the word "Allah" is derived from *Ilah*, or if it is an independent name. The majority say that it is derived from the root *Ilah*.

One thing that signifies His Oneness is His Name as well. "Allah, Ar-Rahman" are two names reserved exclusively for Him. His name *Allah* cannot be the name of anyone else. There is a Hadith that says, "If you ask anything from *Allah*, He will answer, and if you ask *Allah* for anything, He will give." This follows in accordance with the idea, "If you ask *Allah* with His greatest name, He will answer."

What is the greatest name of *Allah* *ta'ala*?

Some say it is *Al-Hayy Al-Qayyum*. Others argue that *Al-Hannan*, and *Al-Mannan* are the greatest. The majority say the greatest name is *Allah*, because it is the reference of all of His other names and attributes. If you were to ask any question, the answer would always be "*Allah*." For example, "Who is the Creator?" *Allah*. "Who is the sustainer?" *Allah*. Because the name *Allah* is a valid answer for every question, it's argued that *Allah* is the greatest name.

The Christian argument is that "God is a Divine Mystery." This is an escape. There is no mystery of *Allah* in Islam. On the other hand, it is very clear as *Allah* (SWT) has explained Himself in the Holy Qur'an.

[Ayat al-Kursi, Surah al-Baqarah: 255]



Heavenly Hues: Thematic Tafseer Master Notes

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سَنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَعُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

255. *Allâh! Lâ ilâha illâ Huwa* (none has the Right to be worshipped but He), the ever living, the one who sustains and protects All that exists. neither slumber, nor sleep overtake Him. to Him belongs whatever is In the heavens and whatever is on earth. who is He that can intercede with Him except with his Permission? He knows what happens to them (his creatures) In This world, and what will happen to them In the Hereafter. and they will never compass anything of his knowledge except that which He wills. his Kursî extends over the heavens and the earth, and He feels no fatigue In guarding and preserving them. and He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî.]

It is known as the greatest ayah in the Qur'an, according to the following Hadith: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had asked 'Ubayy bin Ka'b about the greatest ayah in the Book of Allah, and 'Ubayy answered, "Allah and His Messenger know better." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kept repeating the question several times to 'Ubay, which led him to finally say "Ayatul-Kursi." To that, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commented, "Rejoice with such great knowledge that you have, O Abu Al-Mundhir! By He in Whose Hand is my soul! This Ayah has a tongue and two lips with which she praises The King (Allah) next to the leg of the Throne."

In this verse, Allah(SWT) is praised above all human deficiencies, indicating His Greatness. *Allahu Akbar*. Entire works have been written on explaining this one ayah alone.

Impossibility of Multiplicity

It is only logical that Allah must be One. Allah(SWT) provides rational reasoning and evidence in the Qur'an, particularly in [Surah al-Anbiyaa': 22]

لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

22. had there been therein (in the heavens and the earth) gods besides Allâh, Then Verify both would have been ruined. glorified be Allâh, the Lord of the Throne, (High is He) above what they attribute to him!

Heavenly Hues: Thematic Tafseer Master Notes

This verse teaches us that Allah cannot be more than one. Had there been more than one, each God would have tried to compete with one another, and the logical system that we see around us would not be possible.

In Denying Partnership,

[Surah al-An'aam: 19]

قُلْ أَئُ شَيْءٌ أَكْبَرُ شَهِدَةً ۖ قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْءَانُ لِأُنذِرَكُمْ بِهِ ۖ وَمَنْ بَلَغَ^١
أَئِنَّكُمْ لَتَشْهُدُونَ أَنَّ مَعَ اللَّهِ إِلَهٌ أُخْرَىٰ ۖ قُلْ لَا أَشْهُدُ ۖ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ ۖ وَإِنِّي بِرِّيٍّ إِمَّا
تُشْرِكُونَ^٢

وَمَنْ
كُونَ

19. Say (O Muhammad): "What thing is the Most great In witness?" say: "Allâh (the Most Great!) is witness between Me and you; This Qurâan has been revealed to Me that I may therewith warn You and whomsoever it may reach. Can you verify bear witness that besides Allâh there are other alîhâ (gods)?" Say "I bear no (such) witness!" say: "But In Truth He (Allâh) is the Only one Ilâh (God). and truly I am innocent of what You join In Worship with him."

[Surah al-Mâ'idah: 73]

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۖ وَإِنْ لَمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيَمْسِنَ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ^٣

73. surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." but there is no Ilâh (God) (none who has the Right to be worshipped) but one Ilâh (God -Allâh). and if they cease not from what they say, Verily, a painful torment will befall the disbelievers among them.

The trinity is a concept of partnership, which is a disbelief. There is no Ilah except one Ilah.

[Surah an-Nâhâf: 51]

Heavenly Hues: Thematic Tafseer Master Notes

﴿ وَقَالَ اللَّهُ لَا تَتَسْخِدُوا إِنَّهُمْ أَثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِنَّمَا فَارَّهُمْ بُونٌ ﴾

51. and Allāh said (O mankind!): 'Take not ilāhāin (two gods In worship, etc.). Verify, He (Allāh) is (the) Only one Ilāh (God). then, fear Me much [and Me (Alone), i.e. be away from All kinds of sins and evil deeds that Allāh has forbidden and do All that Allāh has ordained and Worship none but Allāh].

As for His Beautiful Names and High Attributes, which were sent by Him to us in order to help us understand Him, this shows that Allāh(SWT) did not leave Himself as a mystery to us.

In the Arabic language, if there is something very popular, people give it multiple names to show its different shades, and bring out its different attributes and colors. The sword has over 100 names, the lion and camel over 70 names, and the word love has over 60 names. Therefore, anything that has high status in society has many names. And to Allah belongs the best example, and the best names and attributes by which to identify Him.

[Surah al-Hashr: 22-24]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْمُ الْغَيْبِ وَالشَّهِيدَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُوسُ الْسَّلِيمُ الْمُؤْمِنُ الْمُهَمَّمُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٢﴾ هُوَ اللَّهُ الْخَلِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٣﴾

22. He is Allāh, than whom there is Lâ ilâha illa Huwa (none has the Right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

23. He is Allāh than whom there is Lâ ilâha illa Huwa (none has the Right to be worshipped but He) the king, the Holy, the one free from All defects, the giver of security, the watcher over his creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allāh! (High is He) above All that they associate as partners with Him.

24. He is Allāh, the Creator, the Inventor of All things, the Bestower of forms. to Him belong the best Names. All that is In the heavens and the earth glorify Him. and He is the All-Mighty, the All-Wise.

Many names of Allah are mentioned in this verse. The Prophet(SAWS) said, "Anybody who counts the 99 names will enter Jannah." The scholars say that "counting" means reciting them, memorizing them, learning their meanings, and using them in your dua'as. Few people know how to use these names.

Heavenly Hues: Thematic Tafseer Master Notes

Call upon the names of Allah which deal with the thing you are calling Him by. For instance, if one needs mercy, call by Ar-Rahman. If you are looking for forgiveness, say Al-Ghafur or Al-Ghaffar. If you are being oppressed, say Al-Aziz, Al-Jabbar. The names are there for us to use them to call on Him. We also learn the etiquette of making dua.

[Surah ash-Shooraa: 11]

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَمَنْ أَنْعَمَ أَزْوَاجًا بَدْرُؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

11. the Creator of the heavens and the earth. He has made for You mates from yourselves, and for the cattle (also) mates. by This means He creates You (in the wombs). there is nothing like unto him, and He is the All-Hearer, the All-Seeer.

We are **not** allowed to try to visualize Allah(SWT). We would never be able to do so. The highest degree of worship is through Ihsan(perfection), which can be reached when having absolute certainty of Allah(SWT). 'Ilm al-Yaqeen is based on having sound knowledge, and believing in it. 'Ayn al-Yaqeen is the certainty of **seeing** that Knowledge, and this is the highest degree of knowledge. This is because the visualization of something is stronger then the knowledge of that same thing.

When 70 elite of the people of Musa(AS) wanted to see Allah(SWT), and said they wouldn't believe unless they saw "Allah with their own eyes", they were destroyed because of their request. Musa(AS) asked Allah(SWT) to bring them back to life since they were the elite, the best people he had, and so He brought them back to life. Musa(AS) even wanted to see Allah, and so he asked Allah if he could see Him. What was the difference between Musa's request and the best of bani Israel? When Musa requested to see Allah, his intention was to elevate his knowledge to 'ayn al-yaqeen, which is a degree higher than 'ilm al-yaqeen. With the 70 of bani Israel, they were conditioning their beliefs on being able to see Allah. Allah(SWT) said that he would not be able to handle seeing Him, and told Musa to look to the mountain. He told Musa that if the mountain could stand, then a human can. The mountain crumbled when Allah(SWT) showed Himself to the mountain.



In another example, Ibrahim(AS) was debating with the tyrant of Egypt, who claimed, "I give life and death." The tyrant then executed one person and freed a prisoner. Ibrahim(AS) did not argue with him, simply responded, "Who brings the Sun from East to West? Allah. Can you bring it from the West?" The debate ended right there. After some time, he also wanted to see how Allah(SWT) brought life to the dead.



Heavenly Hues: Thematic Tafseer Master Notes

Musa(AS) and Ibrahim(AS) each wanted to elevate his knowledge to 'ayn al-yaqeen. We can learn a lesson from this: to visualize knowledge by reading, attending lectures, etc. is better than perhaps, listening to cd lectures.

Worship Him Alone

[Surah al-Fatihah: 5]

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

[Surah al-Baqarah: 21]

يَأَيُّهَا الْنَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

21. O mankind! Worship Your Lord (Allâh), who created You and those who were before You so that You may become Al-Muttaqûn (the pious - see V.2:2).

This is the first command in the order of the mus'haf. This first command is to worship Allâh(SWT).

In Surah Fatihah, it would seem that you have a command from Allâh(SWT). However, from a strictly linguistic perspective, this is not the case. The explanation of this is as follows:

- If it comes from a superior to an inferior, it is a command.
- If it comes from an inferior to a superior, it is a plea or dua'a.
- If it is between equals, it is a request.

So what is it considered when a husband addresses the wife? Is it between equals or from a superior to an inferior? We'll leave this answer up to your creative mind. ☺

[Surah al-Bayyinah: 5]

Heavenly Hues: Thematic Tafseer Master Notes

وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا أَللّهَ مُخْلِصِينَ لَهُ الَّذِينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكُوَةَ وَذَلِكَ دِينُ الْقِيَمَةِ



5. and they were commanded not, but that they should Worship Allâh, and Worship none but Him alone (abstaining from ascribing partners to him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât: and that is the Right religion.

This verse is proof that every command is an act of worship. We are to worship Allâh(SWT) with full sincerity.

Another vital issue to consider when understanding the concept of Allâh is that He cannot be questioned:

Anyone who you can question **cannot** be a god. And because He is Allâh, He cannot be questioned. It is the authority of Allâh(SWT), and this idea is universal, as parents say to the child that questions, "Because I said so!" In other words, the parent is telling the child, "Don't question my authority!"

[Surah al-Anbiyaa': 23]

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

23. He cannot be questioned as to what He does, while they will be questioned.

A Hadith also says, "You won't be able to question Him on the Day of Judgment, but you will be questioned."

[Surah al-Mâ'idah: 1]

يَنَّاهُهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُوْدِ أَحِلَّتْ لَكُمْ بِهِمَةُ الْأَنْعَمِ إِلَّا مَا يُتَّلِّي عَلَيْكُمْ غَيْرُ مُحْلِّي الصَّيْدِ
وَأَنْتُمْ حُرُّمٌ إِنَّ اللَّهَ تَحْكُمُ مَا يُرِيدُ ﴿١﴾

1. O You who believe! fulfill (your) obligations. lawful to You (for food) are All the beasts of cattle except that which will be announced to You (herein), game (also) being unlawful when You assume Ihram for Hajj or 'Umrah (pilgrimage). Verify, Allâh commands that which He wills.



Heavenly Hues: Thematic Tafseer Master Notes



He is the Creator, so trust his Judgements and Commandments. Does that mean that we are not allowed to rationalize the commands of Allah(SWT)? According to the Usul al Fiqh principle, scholars try to find the 'illa or the sabab, the reason for a command. And if the reasoning is constantly found as effective for the ruling, they will take the rationale and extend it to another scenario in life, apply it to additional circumstances, which gives expansion and flexibility to Islamic law.

He Cannot be seen (in this world)

[Surah al-An'aam: 103]

لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ لَلَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

103. no vision can grasp him, but His grasp is over All vision. He is the Most Subtle and Courteous, Well-Acquainted with All things.

Will we see Allah in Akhira? According to Ahlus Sunnah, yes. Allah(SWT) will be behind a veil on the Day of Judgment. For the believers, the two greatest rewards of Jannah are that:

1. *They will be able to "see" Allah(SWT), which will be proportional to one's level in Jannah*
2. *Allah(SWT) will be pleased with them, and will never expose His wrath against them ever (they will earn His satisfaction.)*

Furthermore, Jannah is beyond physical pleasure. The essence of the human being understands that one of the highest degrees of, if not the best, pleasure is the nonphysical, that which is not material or carnal. Rather, it is the spiritual pleasure. We see even in this life the example of rich, affluent people and celebrities who commit suicide, even though they have everything materially. This is because they lack and desire something spiritual.

Since Allah(SWT) promised in the Qur'an that the Believers will "see" Him in Akhira, what does this mean? A Hadith from the Prophet(SAWS) says, "You will see Him." The Prophet(SAWS) also explains how there will be no trouble seeing Him, even if everybody is seeing Him at the same time, just as there is no trouble in viewing the moon. There are no specific details of what we will see of Allah(SWT), i.e. seeing Allah in entire being, etc. We cannot expound upon any additional details since this is all what we are told by Allah(SWT) and His Messenger(PBUH).



Heavenly Hues: Thematic Tafseer Master Notes

Most Merciful, Severe in Punishment

[Surah al-Ma'idah: 98]

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾

98. know that Allāh is Severe In punishment and that Allāh is Oft-Forgiving, Most Merciful.

Balance your meanings and understanding of Allah(SWT). With this reasoning, we need to have high aspirations of Akhira, so as not to say "As long as I pass the bridge, and just get into Jannah, I'm good..." There is a scary possibility of falling short, therefore always strive for the highest, so that you have leeway and may earn the Reward.

The Articles of Faith

Where can you find the articles of faith in one place in the Qur'an?

[Surah an-Nisaa': 136]

يَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَبِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَبِ الَّذِي أَنْزَلَ مِنْ قَبْلٍ وَمَنْ يَكُفُرْ بِاللَّهِ وَمَلَكِتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمَ الْآخِرِ فَقَدْ ضَلَّ بَعِيدًا ﴿١٣٦﴾

136. O You who believe! believe In Allāh, and his Messenger (Muhammad), and the Book (the Qur'an) which He has sent down to his Messenger, and the Scripture which He sent down to those before (him), and Whosoever disbelieves In Allāh, his angels, his Books, his Messengers, and the Last day, Then indeed He has strayed far away.

First 5 articles are indicated.

The command to "believe" here is, according to put the belief into action as well. Allah(SWT) is commanding the believers to put that belief into [specific] practice. This refutes the common excuse given by many Muslims, "Belief is in the heart."

[Surah Al-Hadeed: 22-23]



Heavenly Hues: Thematic Tafseer Master Notes

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ أَنْ بَرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٣﴾ لِكَيْلَأَ تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَنَاكُمْ وَاللَّهُ لَا تُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

22. no calamity befalls on the earth or In yourselves but is inscribed In the Book of decrees (*Al-Lauh Al-Mahfûz*), before we bring it into existence. Verily, that is easy for Allâh.

23. In order that You may not be sad over matters that You fail to get, nor rejoice because of that which has been given to you. and Allâh likes not prideful boasters.

The pillar of iman of Qadr is indicated in this verse. .

The Concept of Qadr is based on 4 values:

1. *Absolute Knowledge of Allah(SWT); He knows all that has happened, all that will happen, and all that would've happened.*
2. *Will; He Commands all things.*
3. *Writing; The Pen, The Book of Decrees.*
4. *Creation; He is the Creator of all things, including evil, but He is not responsible for those evil actions. How is this so? It is all part of the test; otherwise there would be no choices, or free will.*

For an excellent set of video lectures explaining Qadr go to the following:

Part 1: Belief in Al Qadr

http://knowledgeofislam.net/index.php?option=com_content&task=view&id=144&Itemid=82

Part 2: Deviant Ideologies

http://knowledgeofislam.net/index.php?option=com_content&task=view&id=139&Itemid=82

Part 3: Refutation of Doubts

http://knowledgeofislam.net/index.php?option=com_content&task=view&id=138&Itemid=82

Also, of course take the Al-Maghrib Course Rays of Faith, which goes into further detail regarding Qadr.

The Purpose of Life

[Surah adh-Dhaariyaat: 56]



Heavenly Hues: Thematic Tafseer Master Notes



وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٦﴾

56. and I (Allâh) created not the jinns and humans except they should Worship Me (Alone).

What is the purpose of life? This verse clearly answers this question; to worship Allah(SWT). This worship is encompasses all that we do, and is not only limited to the explicit acts of worship, such as Salah, Sawm, Zakat, etc. Ibn Taymiyyah defines worship as a **comprehensive** title for all that pleases Allah(SWT) of statements and actions, both manifest and secret. Under this definition, everything you do is Ibadah, in its lawful prescribed manner. To give a few examples, a smile could be considered an act of charity, and conserving water in making wudu is a form of ibadah. Also, going out and making a living so that you don't beg people, and behaving well are all considered acts of worship. Hold the door open for someone! Help someone carry a box if they are struggling! One, you'll feel good about it afterwards, and two, you could even influence them to do the same for someone else. Another beautiful thing is that this includes the relationship between man and wife in Islam. Fulfilling your innate desires in the halal manner is considered ibadah. Also, the Prophet(SAWS) said that even the one bite of food that a man puts in the mouth of his wife is an act of charity. But make sure you don't force the bite of food into her mouth, telling her that this is an act of worship! Do it out of love ☺

A Hadith of the Prophet(SAWS): "The Companions asked the Prophet(SAWS) how is it that something will be rewarded, and the Prophet(SAWS) replied saying if they had done it unlawfully, they would be punished, and thus if it is done in an Islamic and lawful manner, then there will be a reward."

[Surah al-Mu'minoon: 115]

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَّا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿٦﴾

115. "Did You think that we had created You In play (without any purpose), and that You would not be brought back to us?"

This verse is in response to those who think that "life is all about having fun." There is no escape of the Day of Judgment, regardless of whether you believed in or not.

[Surah ar-Room: 7]

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَنِيَّوْنَ ﴿٧﴾



Heavenly Hues: Thematic Tafseer Master Notes



7. they know Only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.

Isn't it amazing that "higher institutions" of learning have entire departments dedicated to the study of a particular insect, yet they don't have knowledge of Allah? Their knowledge is limited to the worldly life, yet cannot open their minds and realize that Allah exists.



they

The Concept of Salvation

According to Christian theology, Jesus died on the cross to expiate their sins. Jesus is their Savior. In actuality, the role of prophets and messengers is to serve as a divinely inspired guide for their followers. It is upon the muslims to implement as much of the guidance of Prophet Muhammad as possible to "earn" our position in the Akhira. Of course we know though that we only enter Jannah through the Mercy of Allah, and not through our deeds. In a Hadith, the Prophet(SAWS) said, "No one will enter Jannah from their record of deeds, except by the Mercy of Allah(SWT)." This teaches us that we have to come to Allah(SWT) with faith and good deeds, and that initiates Allah(SWT) to grant us His Mercy, Insh'Allah.

[Surah al-Baqarah: 89]

وَلَمَّا جَاءَهُمْ كَتَبْتُ مِنْ عِنْدِ اللَّهِ مُصَدِّقًا لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَىٰ
الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكُفَّارِ
ۚ

89. and when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Taurat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for coming of Muhammad Sal-Allaahu 'alayhe Wa Sallam) In order to gain victory over those who disbelieved, Then when there came to them that which they had recognised, they disbelieved In it. so let the Curse of Allah be on the disbelievers.

Salvation is found in the Books, but some of the Jews denied it.

And then He says:

[Surah al-Ma'idah: 9]



Heavenly Hues: Thematic Tafseer Master Notes

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٦﴾

9. Allah has promised those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, that for them there is Forgiveness and a great reward (i.e. Paradise).

Therefore, the concept of salvation in Islam is based on [having the right] belief in Allah(SWT) and doing deeds of righteousness. The “competition” is not in the belief, since we all must believe, but the competition comes in through deeds of righteousness, determining our level in Jannah. People must earn their reward in Jannah.

Two main lessons that we can derive are:

- Whatever we do will not be enough to earn Jannah, without His Mercy.
- Therefore, invoke the Mercy of Allah by doing deeds with Righteous Belief.



Knowing we need to worship Allah(SWT) is a blessing in and of itself.

Guidance and Misguidance

Guidance and Misguidance is another part of tawheed and theology. From the verses of the Quran, we learn that the prophet's purpose was only to invite people to Tawheed, not to guide them. That is our role as well in calling others to Islam.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهَتَّدِينَ ﴿٦﴾

28:56. Verify! You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) Guide not whom You like, but Allah guides whom He wills. and He knows best those who are the guided.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهَتَّدِ وَمَنْ يُضْلِلْ فَأُولَئِكَ هُمُ الْحَسِرُونَ ﴿٦﴾

7:178. whomsoever Allah guides, He is the guided one, and whomsoever He sends astray, those! they are the losers.

Heavenly Hues: Thematic Tafseer Master Notes

فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيْهُ يَشْرَحْ صَدْرَهُ لِلِّإِسْلَامِ وَمَنْ يُرِدُ أَنْ يُضْلِلَهُ تَجْعَلْ صَدْرَهُ ضَيْقَا حَرَجًا كَأَنَّمَا يَصَعَّدُ فِي السَّمَاءِ كَذَلِكَ تَجْعَلُ اللَّهُ أَرْجُسَ عَلَى الَّذِينَ لَا

يُؤْمِنُونَ

6:125. and whomsoever Allāh wills to guide, He opens his breast to Islām, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if He is climbing up to the sky. Thus Allāh puts the Wrath on those who believe not.

From Surah Anaam, we also learn that a person who rejects the guidance of Allah can actually feel a great weight upon them even if nothing is there physically because they choose to close themselves to Allah's guidance.

قُلْ يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بَوْكِيلٍ

10:108. Say: "O You mankind! now Truth (i.e. the Qur'ān and Prophet Muhammad), has come to You from Your Lord. so Whosoever receives guidance, He does so for the good of his own self, and Whosoever goes astray, He does so to his own loss, and I am not (set) over You as a Wakil (Disposer of affairs to oblige You for guidance)."

Do you wonder why you should even work if this verse indicates that everything has been predetermined? If so, you are not the first one. A companion named Suraq once asked the prophet why one should even work if everything has been decided and determined. The prophet told him to keep working, because everyone will receive easy access for what has been prescribed for him. If you choose guidance then He will make it easy for you and if one is destined to be doomed then He will make it easy for him or her to go down that path, unless he chooses to back to Allah, and He will even make the return easy.

وَالَّذِينَ أَهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَهُمْ تَقْوَيْهُمْ

47:17. while as for those who Accept guidance, He increases their guidance, and bestows on them their piety.

Do not ever be complacent or satisfied with your status as a believer. Even if you see someone who seems to be guided, there is no guarantee that he will be guided at the end of his life. So do not worry about what is written. If you are doing well, keep on working and do not think you can reach the end without continuing your efforts. In the same way, if someone appears to be completely misguided, do not think they are doomed to hell. They may eventually reflect on their life and turn back to the path

Heavenly Hues: Thematic Tafseer Master Notes

of Guidance before the end of their life. Our job is to constantly make an effort to be on the right path.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ بِهُدَىٰ نَّهْمُهُمْ أَقْتَدَهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَحْرَارًا إِنَّهُوَ إِلَّا ذِكْرٌ

لِلْعَالَمِينَ

6:90. they are those whom Allāh had guided. so follow their Guidance. say: "No reward I ask of You for This (the Qur'ān). it is Only a Reminder for the 'Alāmīn (mankind and jinns)."

Who should we choose as a role model? The scholars advise us not to attach ourselves to a living person as one's main role model for Islam because he or she may die or make a mistake because they too are human. Instead, they encourage us to attach ourselves to those guided ones who have passed away, such as the prophets, peace be upon them all, the companions and others. These are the best examples to attach ourselves and assimilate to because their lives are already complete so we will not be hindered by their setbacks.

وَلَقَدْ جَعَنَاهُمْ بِكِتَابٍ فَصَلَّنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

52. Certainly, we have brought to them a Book (the Qur'ān) which we have explained In detail with knowledge, - a guidance and a Mercy to a people who believe.

Always strive to increase your knowledge. The more one has knowledge, the more guidance he or she will get, insha'Allah.

Who are the Guided Ones?

In the Quran, we are taught about the life experiences, relationships and qualities of the believers.

The Good Doers

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهَدِيَنَّهُمْ سُبْلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

69. as for those who strive hard In Us (Our Cause), we will surely Guide them to Our paths (i.e. Allāh's Religion - Islamic Monotheism). and Verify, Allāh is with the Muhsinūn (good doers)."

Why does we go through tests? The beginning of this Surah speaks of the tests and trials that we are to go through to distinguish who is a believer and who is not.

Those who Repent

Heavenly Hues: Thematic Tafseer Master Notes

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ ءَايَةٌ مِّنْ رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَهُدِيَ

إِلَيْهِ مَنْ أَنَابَ

13:27. and those who disbelieve say: "Why is not a sign sent down to Him (Muhammad) from his Lord?" say: "Verily, Allâh sends astray whom He wills and guides unto himself those who turn to Him In repentance."

What if a Believer makes a Mistake? From this verse we learn that we can always rectify our mistakes by repenting and going back to the path of Guidance. We should not believe we are destroyed when we make a mistake. Rather, we should rectify our mistake immediately. At the same time, we should not plan ahead to commit a sin thinking we will repent afterwards. A person who does this may die while committing the sin and will never be able to fulfill his plan.

يَأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُحْفُوتَ مِنْ
الْكِتَابِ وَيَعْفُوا عَنِ الْكَثِيرِ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ
يَهْدِي بِهِ اللَّهُ مَنْ أَتَّبَعَ رِضْوَانَهُ سُبْلَ الْسَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ
بِإِذْنِهِ وَيَهْدِيْهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

5:15-16. O people of the Scripture (Jews and Christians)! now has come to You Our Messenger (Muhammad) explaining to You much of that which You used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. indeed, there has come to You from Allâh a light (Prophet Muhammad) and a plain Book (this Qur'ân). Wherewith Allâh guides All those who seek his good pleasure to ways of peace, and He brings them out of darkness by his will unto light and guides them to a Straight Way (Islamic Monotheism).

Our very relationship of the Quran is itself a grand source of guidance. So we should strive to establish an ever strong relationship with it.

وَكَيْفَ تَكُفُّرُونَ وَأَنْتُمْ تُتَلَّى عَلَيْكُمْ ءَايَتُ اللَّهِ وَفِيْكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ
هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

3:101. And How would You disbelieve, while unto You are recited the Verses of Allâh, and among You is his Messenger (Muhammad) and whoever holds firmly to Allâh, (i.e. follows Islam Allâh's religion, and obeys All that Allâh has ordered, practically). Then He is indeed guided to a Right Path.

Heavenly Hues: Thematic Tafseer Master Notes



Where does a believer find Refuge? From this verse we learn that we can always find refuge and shelter with Allāh if we always think of Him first in all our affairs. When we say "ya Allāh" when taken by a calamity, we should mean it what we say.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَبَعُونَ أَحْسَنَهُ ۚ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَئِكَ هُمُ الْأُولَوْا

الْأَلَبِبِ ﴿٨﴾

39:18. those who listen to the word [good advice *Lâ ilâha ill-Allâh* (none has the Right to be worshipped but Allâh) and Islâmic Monotheism, etc.] and follow the best thereof (i.e. Worship Allâh alone, repent to Him and avoid *Tâghût*, etc.) those are (the ones) whom Allâh has guided and those are men of understanding (like *Zâid bin 'Amr bin Nufail*, *Salmân Al-Fârisî* and *Abû Dhar Al-Ghifârî*). [Tafsir Al-Qurtubi, Vol. 12, P. 244]

How Should a Believer Approach Knowledge? If we approach any gathering of knowledge, whether it is a *khutbah* or lecture, with the intention to gain benefit from it, then we will gain benefit from it. However, we should not approach any circle of knowledge with a critical attitude, thinking that it is boring or repetitive of what we already know. If approaching knowledge with that attitude, it will be difficult to gain benefit. Further, approaching knowledge with the intention to gain benefit is a sign of guidance.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10:9. Verify, those who believe [in the Oneness of Allâh along with the six Articles of Faith, i.e. to believe In Allâh, his angels, his Books, his Messengers, Day of Resurrection, and Al-Qadar (Divine Preordinances) - Islâmic Monotheism], and do deeds of righteousness, their Lord will Guide them through their Faith; under them will flow rivers In the Gardens of delight (Paradise).

Who are those Deprived of Guidance?

Within the axis of Guidance and Misguidance, the Quran tells us about some of the reasons of misguidance and qualities of the non-believer.

Wrongdoers



Heavenly Hues: Thematic Tafseer Master Notes

مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ تَحْمِلُوهَا كَمَثَلِ الْحِمَارِ تَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِعِيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

62:5. the likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its Commandments and to practise its legal laws), but who subsequently failed In those (obligations), is as the likeness of a donkey who carries huge burdens of Books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh. and Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers, etc.).

Wrongdoing is one of the reasons that take one towards misguidance. This verse also speaks specifically of the wrongdoing of learning, but not implementing, the knowledge one obtains. This is not to discourage one from seeking knowledge, because neglecting knowledge is a separate sin, and not practicing is yet another. So the sin is worse if we neither seek nor implement knowledge.

Disbelievers

إِنَّمَا الَّذِينَ زِيَادَةً فِي الْكُفَّرِ يُضْلَلُ بِهِ الَّذِينَ كَفَرُوا تَحْلُونَهُ عَامًا وَسِرْخِرُ مُونَهُ عَامًا لِيُوَاطِّعُوا عِدَّةً مَا حَرَّمَ اللَّهُ فَيُحِلُّوْا مَا حَرَّمَ اللَّهُ زُبْرَ لَهُمْ سُوءٌ أَعْمَلُهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

يَهْدِي الْقَوْمَ الْكَافِرِينَ

9:37. the postponing (of a sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year In order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. the evil of their deeds seems pleasing to them, and Allâh guides not the people, who disbelieve.

Disobeyers

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُونِ لَمْ تُؤَدِّوْنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزْاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

61:5. and (remember) when Mûsa (Moses) said to his people: 'O My people! why do You hurt Me while You know certainly that I am the Messenger of Allâh to you? so when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). and Allâh guides not the people who are Fâsiqûn (rebellious, disobedient to Allâh).

Allah does not guide those who are disobedient to Him (al-fasiqun). We may realize how far this principle extends when we read the story of Imam Shafiee. Once, he saw the heel of a woman and immediately repented. However, he kept thinking about what he did. Although he was known to possess a very strong memory, he encountered trouble with his memorization and complained to his teacher. His teacher told him that knowledge is light from Allah, and the His Light cannot be given to

Heavenly Hues: Thematic Tafseer Master Notes

those who are disobedient. So in order to have knowledge and guidance, we should purify our hearts from committing sin. It is important to understand that committing a sin is one thing that humans will do, but this refers to the necessity for us to purify our desire to commit the sin. To desire the sin continuously in one's heart is a disease. For example, some people desire to see mischief prevail amongst the people, and Allah warned us against those who desire this sin.

Hypocrites

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ آزَدُوا كُفَّارًا لَمْ يَكُنْ اللَّهُ لِيغْفِرَ لَهُمْ وَلَا
لِيَهُدِّيهِمْ سَبِيلًا ﴿١٣٧﴾ بَيْنَرِ الْمُنَفِّقِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا

137. Verily, those who believe, Then disbelieve, Then believe (again), and (again) disbelieve, and Go on increasing In disbelief; Allah will not forgive them, nor Guide them on the (Right) way.

138. give to the hypocrites the tidings that there is for them a painful torment.

What we desire and do and what we do not desire and still do, plays an important role within guidance. This verse distinguishes the desire to commit a sin versus committing a sin without desiring it.

Extravagant Ones

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ
وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًَا فَعَلَيْهِ كَذِبُهُ وَوَإِنْ يَكُ صَادِقًا يُصِبِّكُمْ
بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٤٠:٢٨﴾

40:28. and a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would You kill a man because He says: My Lord is Allah, and He has come to You with clear signs (proofs) from Your Lord? and if He is a liar, upon Him will be (the sin of) his lie; but if He is telling the truth, Then some of that (calamity) wherewith He threatens You will befall on You." Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

The word "Musrif" in this verse refers to extravagance in one's disobedience to Allah, not extravagance in wealth. In relation to this "Kaashib" means liar but "Kadhaab" means perpetual liar, demonstrating the "israa" (extravagance) in disobeying Allah.

Heavenly Hues: Thematic Tafseer Master Notes



قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِيٍّ وَإِنْ أَهْتَدَيْتُ فَإِنَّمَا يُوحَىٰ إِلَيَّ رَبِّيٌّ إِنَّهُ سَمِيعٌ

قریبٌ

50. say: "If I am astray, I only stray to the loss of My own soul: but if I receive guidance, it is because of the inspiration of My Lord to Me: it is He who hears all things, and is (ever) near."

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَبَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُّ
عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

39:41. Verify, we have sent down to You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) the Book, (this Qur'an) for mankind In truth. So Whosoever accepts the guidance, it is Only for his ownself, and Whosoever goes astray, He goes astray Only for his (own) loss. and You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) are not a Wakil (trustee or Disposer of affairs, or keeper) over them.

أَلَيْسَ اللَّهُ بِكَافِ عَبْدَهُ وَنَحْنُ فُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ

هادٍ

39:36. is not Allâh Sufficient for His slave? yet they try to frighten You with those (whom they worship) besides him! and whom Allâh sends astray, for Him there will be no guide.

يُثِّبِّتُ اللَّهُ الَّذِينَ إِمْنَوْا بِالْقَوْلِ الْثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضْلِلُ اللَّهُ
الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

14:27. Allâh will keep firm those who believe, with the word that stands firm In This world (i.e. they will keep on worshipping Allâh alone and none else), and In the Hereafter. and Allâh will Cause to Go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills.

Will it matter how truthful one is in this life? Through these verses, we see how Allâh will keep a person firm on the truth by keeping the Truth firm on one's tongue and actions, and He will open up more opportunities for guidance for us. We will see the effects of this beginning in the grave when we will be asked about our Lord, religion and messenger. Ibn al Qayyim, may Allâh have Mercy on him, said that what helps people to stand firm during the time of calamities is not knowledge itself but strong eman, or faith. In times of calamity, people become neglectful of knowledge. We see this even in the case of a person who is otherwise known to be sensible when he becomes irrational because he forgets about knowledge and focuses on the calamity. The Prophet, peace be upon him, instructed us



Heavenly Hues: Thematic Tafseer Master Notes

that one should show patience as the first strike, when the calamity actually hits. We will be patient only when we show patience at the very beginning, without initially complaining, yelling or cursing. When one is taken by a calamity, he should turn to Allah and ask for His help. When we stay firm on the Path, he will make the Path easy for us and make us firm upon it.

Who are the Leaders of Misguidance?

Within Misguidance, we also learn about the Leaders of Misguidance in the Quran. A primary leader of misguidance is Shaytan. He is blamed for mistakes made in religion or in other mishaps. We see this is in Surah Qasas Verse 15.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَلَانِ هَذَا مِنْ شِيَعَتِهِ
وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغْثَهُ اللَّذِي مِنْ شِيَعَتِهِ عَلَىٰ اللَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى
فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَنِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ
15. and He entered the city at a time of unawareness of its people, and He found there two men fighting, - one of his party (his Religion - from the Children of Israel), and the other of his foes. the man of his (own) party asked Him for help against his foe, so Mūsa (Moses) struck Him with his fist and killed Him. He said: 'This is of Shaitân's (Satan) doing, Verily, He is a plain misleading enemy."

From this verse we also learn that the shaytan's misguidance is characterized by three attributes:

- i- He is an enemy
- ii- He is a misleader
- iii. He does is clearly and openly

Shaitan said that only a few of Allah's servants will be grateful, and Allah confirms this in Surah Yusuf as well. Realize that we will not be truly be grateful unless we thank Allah for calamities like we thank Him for the blessings we receive.

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعْدُهُمْ مِنَ الْأَشْرَارِ
38:62. and they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ أَسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَأَسْتَكَبَرَ وَكَانَ مِنَ الْكَفِرِينَ



Heavenly Hues: Thematic Tafseer Master Notes

2:34. and (remember) when we said to the angels: "Prostrate yourselves before Adam.". and they prostrated except Iblis (Satan). He refused and was proud and was one of the disbelievers (disobedient to Allāh).

Shaytan was suppose to obey Allāh's Command whether or not the creation was less than him. This is where Shaitan's crime was. It wasn't in the act of disobeying Allāh, because Adam disobeyed Allāh as well. It was what Shaitan did afterwards, by questioning Allāh's command using logic. This arrogance in refusal and questioning was the problematic action of Shaitan. We also learn here that Iblis was around before the creation of Adam. The first sin ever committed after the creation of Adam was arrogance when Iblees refused to prostrate to Adam out of arrogance. Humans tend to repeat patterns of the past, and we see the sin of arrogance also being emulated particularly amongst the affluence and well educated. A third lesson we extract from this verse is the fact that knowledge is not sufficient to make you a believer. Because if this was the case then Iblis would be the strongest believer, since he has the most knowledge from existing for such a long time.

A Second Source of the Leaders of Misguidance is Ancestors.

قَالَ أَدْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنْ أَلْجِنْ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ
لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا أَدَارَكُوا فِيهَا حَمِيعًا قَالَتْ أُخْرَنَهُمْ لَا أُولَئِنَّمْ رَبَّنَا هَتَّوْلَاءِ أَضْلَلُونَا
فَقَاتِهِمْ عَذَابًا ضِعَفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلِكُنْ لَا تَعْلَمُونَ

7:38. (Allāh) will say: "Enter You In the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered All together In the Fire. The Last of them will Say to the first of them: 'Our Lord! These misled us, so give them a double torment of the Fire.' He will say: "For each one there is double (torment), but You know not."

A phenomenon that occurs even in our everyday experience is that we start blaming others when something goes wrong. However, blaming predecessors for being on the wrong path will not be accepted by Allāh on the Day of Judgment. This is because these people have valued the traditions of their ancestors above the Sharia of Allāh.

A Third Set of Leaders for Misguidance are the Arrogant Ones

Heavenly Hues: Thematic Tafseer Master Notes

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الْضُّعَفَاءُ لِلَّذِينَ أَسْتَكَبُرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهُلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَنَا اللَّهُ هَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجَزِّعْنَا أَمْ

صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ

14:21. and they All shall appear before Allāh (on the Day of Resurrection) Then the weak will Say to those who were arrogant (chiefs): "Verily, we were following you; can You avail us anything from Allāh's torment?" they will say: "Had Allāh guided us, we would have guided you. it makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of Refuge for us."

The individuals mentioned in this Surah were in love with the arrogant ones. Today we see the same phenomenon when the masses attach themselves to the rich and famous. Also, a parallel could be drawn to the sport of football. If you look at it, football is almost the same thing as a bunch of gladiators fighting for their freedom in a colloseum. The only difference is, they're fighting for fame and victory.

A Fourth set of misguided ones are those that believe in some of what we have been commanded to believe in, while rejecting others.

يَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلِهِ وَمَنْ يَكُفُرُ بِاللَّهِ وَمَلَكِتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ

ضَلَالًا بَعِيدًا

4:136. O You who believe! believe In Allāh, and his Messenger (Muhammad), and the Book (the Qur'ān) which He has sent down to his Messenger, and the Scripture which He sent down to those before (him), and Whosoever disbelieves In Allāh, his angels, his Books, his Messengers, and the Last day, Then indeed He has strayed far away.

Those who identify themselves as "Al Quraniyoon," who do not believe in the sunnah of the prophet, peace be upon him, are also a part of this group. Also included in this group are those who explain away the creation of angles as a philosophical phenomenon. This is because they are rejecting the clear statements of Allah to believe in His messenger and the angels.

A Fifth Group of Misguided ones are those that commit shirk, or associate partners with Allah.

Heavenly Hues: Thematic Tafseer Master Notes

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُورَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكَ بِاللَّهِ فَقَدْ

ضَلَّ ضَلَالًا بَعِيدًا

4:116. Verily! Allāh forgives not (the sin of) setting up partners In Worship with him, but He forgives whom He pleases sins other than that, and whoever sets up partners In Worship with Allāh, has indeed strayed far away.

The Hypocrites are a 6th group of misguided ones.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِعْلَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ

وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

88. Then what is the matter with You that You are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. do You want to Guide Him whom Allāh has made to Go astray? and He whom Allāh has made to Go astray, You will never find for Him any Way (of guidance).

A Sixth Group of Misguided ones are the Wrong Doers.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

31:11. This is the creation of Allāh, so show Me that which those (whom You worship), besides Him have created. Nay, the Zālimūn (polytheists, wrong-doers and those who do not believe In the Oneness of Allāh) are In plain error.

Group 7: The Strayers

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ أَحْيَةٌ مِنْ أَمْرِهِمْ

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

33:36. it is not for a believer, man or woman, when Allāh and his Messenger have decreed a matter that they should have any option In their decision. and whoever disobeys Allāh and his Messenger, He has indeed strayed In a plain error.

Group 8: The Hard Hearted Ones

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلِّإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ

أَوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ

Heavenly Hues: Thematic Tafseer Master Notes



39:22. *Is He whose breast Allāh has opened to Islām, so that He is In light from his Lord (as He who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! they are In plain error!*

Warning Signs? If one constantly feels a hard heart with no softness when Allah's Name is mentioned, then it may be a sign of misguidance. This is distinct from feeling a hard heart sometimes. There might be times when someone feels hard hearted, but if it is consistent, then that is very dangerous.

Group 9: The Ones Who have lost Hope

فَالَّذِينَ يَقْنَطُونَ مِنْ رَحْمَةِ رَبِّهِمْ إِلَّا الضَّالُّوْنَ

15:56. [Ibrāhīm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

What about those who despair of the Most Merciful's Mercy? Those who despair from the Mercy of Allah are considered to be astray. We should never despair of Allah's Mercy even if the heart is felt getting ever harder. Considering oneself as doomed is a sign of misguidance. In the same way, one who feels complacent in their state thinking that they are guided is also a sign of misguidance. We should always strive to improve and increase in our level of worship and faith.

Group 10: Kufr Imitators

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوْا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوْا أَهْوَاءَ قَوْمٍ قَدْ ضَلَّوْا
مِنْ قَبْلٍ وَأَضَلُّوْا كَثِيرًا وَضَلُّوْا عَنْ سَوَاءِ السَّبِيلِ

٥٦

5:77. *Say (O Muhammad): 'O people of the Scripture (Jews and Christians)! exceed not the limits In Your Religion (by believing In something) other than the truth, and do not follow the vain desires of people who went astray In times gone by, and who misled many, and strayed (themselves) from the Right Path."*

Sheikh Yaser shared a very entertaining story about a man in medina. He was dressed in American clothes, was wearing an American Flag for a bandana, yet he was a native arab who had never been to America! Moreover, he was staying still holding a Michael Jackson Pose! Sheikh Yaser was quite curious and came up to speak to him, and asked him in Arabic, "what are you doing?" The man answered back in English, "none of your business." Then Sheikh Yaser asked him "Where are you from?" Again, the man responded in english with, "none of your business." This dialogue of Arabic questions and English responses continued until Sheikh Yaser finally just started speaking in English. To the man's surprise, he found that Sheikh Yaser's English was better than his, and he then asked Sheikh Yaser in Arabic, "Min Ayna Ant!" (Where are you from?)! Sheikh Yaser told him he's from America, and the man was begging him to return back to America with him.



Heavenly Hues: Thematic Tafseer Master Notes



Life in the Hereafter

The belief in the hereafter in Islam is unique to others who may also believe in it. There are different stages of the Hereafter that Allah taught us through the Quran and His messenger, peace be upon him.

First, is the Resurrection. After everyone passes away on Earth, Allah will order the Angel Israfeel to blow the trumpet which will mark the beginning of the Resurrection.

Everyone will be resurrected on that day, whether or not he believes in it in this world.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمْوَتْ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلِكُنَّ أَكْثَرَ

النَّاسُ لَا يَعْلَمُونَ ﴿٢٨﴾

16:38. and they swear by Allah their strongest oaths, that Allah will not raise up Him who dies. Yes, (He will raise them up), a Promise (binding) upon Him In truth, but Most of mankind know not.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٩﴾

25. He said: 'Therein You shall live, and therein You shall die, and from it You shall be brought out (i.e.resurrected)."

The majority of the scholars say that the "it" being referred to is the Earth. The majority hold that everyone will be resurrected from the same Earth that we are currently on.

How will it be on that Day? On that Day, Allah will cause rain to fall down on the Earth so that everything on it will become flat. The prophet, peace be upon him, said that everything on the planet will go back to being dust, the only exception will be part of Prophet Adam's spine known as the tail bone. Even now, the dirt that we see may be the remnants of past nations. We also see this likeness in the graveyard in Madinah. To visit the graveyard today, you must go up a set of stairs. The elevation is due to the dust of previous bodies that are under the more recently buried ones. We will gather at Jerusalem and then be lifted to the main congregation, which is the second step of the hereafter.

The Congregation (Al Hashr)

Al Hashr, refers to the time that we will be moved from our Earthly station to the Heavenly station. How will it be on the Day?

وَيَوْمَ تَحْشِرُهُمْ حَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شَرَكَأُكُمْ الَّذِينَ كُنْتُمْ تَرْعَمُونَ ﴿٣٠﴾

6:22. and on the Day when we shall gather them All together, we shall Say to those who joined partners In Worship (with Us): "Where are Your partners (false deities) whom You used to assert (as partners In Worship with Allah)?"





Heavenly Hues: Thematic Tafseer Master Notes

On that Day, there will be intense heat, and Allah has promised that He will give shade to 7 groups on the Day of Judgment:

- (1) a just ruler;
- (2) a young man who has been brought up in the worship of Allah, (i.e. worshiping Allah (Alone) sincerely from his childhood);
- (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque);
- (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only;
- (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah;
- (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
- (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

After everyone gathers at the Heavenly station, people will get tired of waiting and will try to get the Accounting to Begin.

The Accounting (Al Hisab)

The people will start asking the prophets, peace be upon them all, to request from the Most High to commence the accounting. First they will go to Prophet Adam and ask him, and he will decline because he will remember his sin of eating from the tree. Subhanallah, look at how Adam will think he does not deserve to intercede based on a single sin he committed. They will keep going to other prophets until they reach Prophet Muhammad, peace be upon him. He will say that it is for him to intercede. This will be considered the "Great Intercession" and he will prostrate before His Lord and He will inspire him with Attributes of Himself that the prophet had no knowledge of in this world.

Narrated Anas:

The Prophet said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.' They will go to him and Noah will say,

'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to the Khalil-r-Rahman (i.e. Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah.' So they will go to him and he will say, 'I am not fit for this undertaking.' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed before his Lord, and he will say, 'Go to Jesus, Allah's Slave, His Apostle and Allah's Word and a Spirit coming from Him. Jesus will say, 'I am not fit for this





Heavenly Hues: Thematic Tafseer Master Notes

undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Quran has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' "(The compiler) Abu 'Abdullah said: 'But those whom the Qur'an has imprisoned in Hell,' refers to the Statement of Allah: 'They will dwell therein forever.' (16.29)

Bukhari: Volume 6, Book 60, Number 3

There will be different categories on the Day of Accounting. The Prophet, peace be upon him, said that there will be 70,000 people from his ummah who will enter jannah without accounting. The companions began to have a discussion as to who those people would be. Some guessed that the first 70,000 Muslims would fall in this group. This turned out wrong, and the Prophet, peace be upon, provided four qualities of this group:

1. Those who do not ask for ruqya to be done on them

Ruqya refers to the prayers and Quranic recitation that are performed to cure a person from illness or possession. We should realize that there is nothing wrong with asking others to perform ruqya for another, however a quality of these particular people will be that they do not ask others to perform it on them, although they may perform it on themselves.

2. They do not believe or practice superstition
3. They do not engage in cauterization which is based on using fire techniques to heal.

Some scholars interpret this to also include undertaking laser surgery for purposes such as hair removal. This practice is also not forbidden, however it is a quality of the people of this blessed group that places complete reliance on the Most High and do not resort to people or other means for any assistance.

4. They have complete tawakkul in Allah

After hearing this narration, 'Ukasha ibn Muksad, a sahabi, jumped up immediately to ask to be made one of them and the Prophet said he would be amongst them.



Heavenly Hues: Thematic Tafseer Master Notes

Whether 70,000 represents that exact number or represents a large amount of people, which is also common in the Arabic language, is an issue that is debated among the scholars. Imam Ahmed added on a characteristic by analogy of this rationale and said as part of placing one's complete reliance on Allah is to ask Allah for everything and not ask people for anything. However, this is only an interpretation of Imam Ahmed and not part of the actual narration. Imam Ahmed goes as far to say that it is makruh to ask for assistance even in matters of the dhu'nia. He uses the proof that Abu Bakr, when he dropped a whip while on his mount, got off by himself to pick up the whip. Another complication to the issue is the weak hadith that states each of the 70,000 people will bring 70,000 more people. But again, this is a weak narration.

How will the Accounting be for those who associate partners with The One?

وَإِن مَا نُرِيَنَا بَعْضَ الَّذِي نَعْدُهُمْ أَوْ نَتَوَفَّيْنَا فَإِنَّمَا عَلَيْكَ الْبَلَغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

40. whether we show You (O Muhammad) part of what we have promised them or Cause You to die, Your duty is Only to convey (the Message) and on us is the reckoning.

Allah promised that the accounting of those who associate others with Him will be severe. Amongst this group, some will be taken straight to hell without any account just like some believers will be taken to Paradise without any accounting. The Prophet described this scene; they will be taken to hell by their foreheads, and thrown in hell on their faces. However, the Prophet didn't mention the qualities of those who will be directly sent to hell.

How will the accounting be? There will be 2 types of accounts.

1. The accounting will involve the Most High questioning the believer about something in particular, and He will expect an answer. The Prophet, peace be upon him, said that if Allah discusses a person's account with him regarding specific incidents, there will be punishment. The person will try to defend himself by all means but Allah will have records of everything and will ask the person to bring witnesses. The person will have his limbs testify, but they will testify against him. And when he asks them why they are working against him when he is trying to protect them, they will say it is because they are testifying to Allah. That person will be taken to hell.
2. For other believers, Allah will have them confess what they did privately. He will tell them of all the wrong they have done, big and small, until the person will think that he is doomed to hell for all the wrong he did. Allah will then say that I have concealed all this from the eyes of the people in the dhu'nia, and will also forgive you now for everything. He will allow him to enter Jannah.

What happens once everyone goes through their accounting? We do not go to our destinations immediately after the accounting. Rather, everyone will be standing and Allah will order the books of deeds to fly and attach themselves to the hands of their owners. For the one that receives this book in his right hand, will rejoice with happiness, as that indicates the glad tidings of Paradise. The one who

Heavenly Hues: Thematic Tafseer Master Notes

will receive the book in his left hand, behind his back will be saddened, as he will know that means his next destination is hell. We see this phenomenon described in Surah Haqqah.

فَمَمَّا مَنْ أُوتَ كِتَبَهُ وَبِيَمِينِهِ فَيَقُولُ هَاؤُمْ أَقْرَءُوا كِتَبَيْهِ ﴿١﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَكِ حِسَابِيْهِ ﴿٢﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٣﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٤﴾ قُطُوفُهَا دَانِيَةٌ ﴿٥﴾ كُلُوا وَأَشْرِبُوا هَنِيَّا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْحَالِيَةِ ﴿٦﴾ وَأَمَّا مَنْ أُوتَ كِتَبَهُ وَبِشِمَالِهِ فَيَقُولُ يَلِيَّنِي لَمْ أُوتْ كِتَبَيْهِ ﴿٧﴾ وَلَمْ أَدْرِ مَا حِسَابِيْهِ ﴿٨﴾ يَلِيَّتْهَا كَانَتِ الْقَاضِيَةَ ﴿٩﴾

19. Then as for Him who will be given his record In his Right Hand will say: "Take, read My Record!"

20. "Surely, I did believe that I shall meet My Account!"

21. So He shall be In a life, well-pleasing.

22. In a lofty Paradise,

23. The fruits In bunches whereof will be low and near at hand.

24. Eat and drink at ease for that which You have sent on before You In days past!

25. But as for Him who will be given his record In his left hand, will say: "I wish that I had not been given My Record!"

26. "And that I had never known, How My account is?"

27. "I wish, would that it had been My end (death)!"

Will receiving our books mark the end of the Day of Accounting? Not quite. Everyone will still need to know what level of heaven or hell he will end up in. This is when the Scale will come in. Out of those who receive the book in their right hands, the one who has the heavier book on the scale will be blessed with a higher level in Paradise. And those with heavier books in the left hand, will be doomed to a lower place in hell than others. After the books are weighed, the people will march towards heaven and hell. This is described in Surah Maryam, and Allah tells us in that Surah that everyone will at least pass by the hell fire. May Allah protect us from having to enter it.

مِنْ دُونِ اللَّهِ فَأَهَدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٣﴾

37:23. "Instead of Allah, and lead them on to the Way of flaming Fire (Hell);

There will be a tunnel between this congregation and the Bridge, or As-Siraat.

We learn that the tunnel will get darker and darker until it is completely dark. How will we able to move along in the dark? The believers will be provided with light, the brightness of which will vary according to the level of righteousness and good deeds that one possesses. Thus, some will have a shining, bright light, some will have a flickering light, while the munafiqoon, or hypocrites, will have no light at all. These hypocrites are described in Surah Hadeed.

Heavenly Hues: Thematic Tafseer Master Notes

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَفِّقَاتُ لِلَّذِينَ إِيمَنُوا أَنْظُرُونَا نَقْتِيسَ مِنْ نُورِكُمْ قِيلَ أَرْجِعُوا وَرَاءَكُمْ فَالْتَّمِسُوا نُورًا فَصُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الْرَّحْمَةُ وَظَاهِرُهُ رَحْمَةٌ مِنْ قِبَلِهِ الْعَذَابُ

57:13. on the Day when the hypocrites men and women will Say to the believers: "Wait for us! let us get something from Your light!" it will be said: "Go back to Your rear! Then seek a light!" so a wall will be put up between them, with a gate therein. inside it will be Mercy, and outside it will be torment."

The hypocrites will begin going through the tunnel along with those who are headed towards jannah via the tunnel. They think they have tricked Allah and have been successful in escaping the hell fire. They will begin entering the tunnel, happy that they are getting away from hell, but then they will encounter their barrier. The hypocrites will have no light to guide them and they will end up in hell. That is the greatest deception for the hypocrites. They will be made a fool of on that Day for the deception they thought they would get away with.

After the tunnel, will finally come the Bridge, or Sirat.

وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا كَانَ عَلَى رَبِّكَ حَتَّمًا مَّقْضِيًّا

19:71. there is not one of You but will pass over it (Hell); This is with Your Lord; a decree which must be accomplished.

Some will think that they can cross the bridge but they will fall off and enter hell. (We seek refuge with Allah from this, Ameen). Others will cross the bridge successfully, and those who will receive Paradise will say "Oh Allah we don't see those who used to pray with us and fast with us. He will then let them intercede for anyone with even an atom's weight of faith. One way that the people in hell will be recognized is from their markings of wudu and salat from dhunia. What do we learn from this? To make sure to frequently make wudu, not just for salat, but all the time. At the end of the process, anyone who has even an atom's weight worth of eman will be brought to Jannah, even after spending some time in hell. And afterall, the parts of the body the water touched from your wudu will be covered with jewelry for you in Jannah insha'Allah.

Who will Intercede for Who?

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعةُ إِلَّا مَنْ أَذِنَ لَهُ الْرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

20:109. On that Day no intercession shall avail, except the one for whom the Most Beneficent (Allah) has given permission and whose word is acceptable to Him.

Heavenly Hues: Thematic Tafseer Master Notes

The people of Paradise will intercede for those in hell who have some level of eman, while some believers will intercede for others in paradise to be admitted to higher levels. The prophet, peace be upon him, will intercede for his followers to enter jannah.

Paradise

How will we get there and what will it be like entering it?

وَإِن نَكْثُوا أَيْمَنْهُم مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفَّارِ إِنَّهُمْ لَا
أَيْمَنَ لَهُمْ لَعْنَهُمْ يَنْتَهُونَ ﴿٩﴾

9:12. but if they Violate their oaths after their covenant, and attack Your Religion with disapproval and criticism Then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

There will be both carnal, physical and spiritual pleasures in Paradise. What more could one ask for? The greatest blessing out of all this is the moral delight of receiving Allah's pleasure.

When the people of Paradise successfully cross the tunnel and Bridge and arrive at the gates of Jannah, they will not be able to get in just yet. The Prophet will approach the gate and will be asked his name, and he will give it. The angel at the gate will say that he was ordered to allow nobody into Paradise before the Prophet, peace be upon him, enters it. One he enters it, everyone else will run in and they will know which house is theirs' in Paradise even better than they know which home was theirs' in this world.

How can we get a House in Paradise?

The Prophet, peace be upon him, said that whoever prays 12 rakat of prayer, outside of the fardh prayers, will have a house build for him in Paradise, insha'Allah. These extra sunnah prayers are 2 rakat before Fajr, 4 rakat before Dhuhr prayer and 2 after it; 2 rakat after Maghrib and 2 rakat after Isha.

Hell

قُل لِلَّذِينَ كَفَرُوا سَتُغْلِبُونَ وَتُحَشَّرُونَ إِلَى جَهَنَّمَ وَنِسْنَ الْمَهَادُ ﴿١٢﴾

12. Say (O Muhammad) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."

There will be an open communication between the people of Paradise and Hell through what is known as the partition (al'Araaf). Al'Araaf refers specifically to an elevated wall.

Heavenly Hues: Thematic Tafseer Master Notes

وَيَنْهَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًا بِسِيمَهُمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

7:46. and between them will be a barrier screen and on Al-A'râf (a wall with elevated places) will be men (whose good and evil deeds would be equal In scale), who would recognise All (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salâmu 'Alâikum" (peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

After the Bridge, there is one more place to deal with. In case there were some unsettled disputes you had with some people, it is taken care of after the bridge crossing. Unfortunately, there will be people who cross the bridge, but then get stuck after the bridge because of the unfinished business. (May Allah protect us from that, Ameen.) It is said that the most miserable beggar will be those who are stuck in this partition. This beggar is one who has an even amount of good and bad deeds. Is he begging for money? No. He is begging for 1 good deed! There is a narration wherein a man who was doomed to hellfire had 1 or 2 good deeds. There was a miserable beggar stuck in the partition, begging for one good deed to enter paradise. The one doomed to hellfire gave him the one good deed since he knew it wouldn't help him. Then Allah says, "I am the only One of generosity today." And Allah orders the man to take the hand of the one doomed to hellfire and to walk into jannah together. SubhanAllah. Allah is the Most Generous and Merciful! How can we ever doubt His Generosity and Mercy?

People of the Book

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْرُونَ بِغَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ

الْحِسَابِ

3:199. and there are, Certainly, among the people of the Scripture (Jews and Christians), those who believe In Allah and In that which has been revealed to you, and In that which has been revealed to them, humbling themselves before Allah. they do not sell the Verses of Allah for a little price, for them is a reward with their Lord. surely, Allah is Swift In account.

Who are the people of book? The scriptures being referred to 'al kitaab' are the tawrah and the gospels. The Bible is a combination of these two books, so the people of the Bible are also included within this term, along with Mormons that include these scriptures and add their own scripture of the 19th century. He in His Wisdom, used one term to describe those who follow all these scriptures

Heavenly Hues: Thematic Tafseer Master Notes

because there continually would be changes to it. The issue of whether or not the mormons are considered people of the book was raised on <http://www.muslimmatters.org>

Surah maidah verse 69

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرُونَ وَالنَّصَارَىٰ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ تَحْزَنُونَ ﴿٦٩﴾

5:69. Surely, those who believe (in the Oneness of Allāh, In his Messenger Muhammad and All that was revealed to Him from Allāh), those who are the Jews and the Sabians and the Christians, - Whosoever believed In Allāh and the Last day, and worked righteousness, on them shall be no fear, nor shall they grieve.

Some verses in the Quran seem to refer to some amongst the people of Book as believers, while in other verses, those that believe in concepts such as the trinity are associated with disbelief. Scholars have interpreted these verses to refer to two groups within the People of the Book. For those who were Jews and Chirstians during the time of their respective prophets, then there is unanimous consensus of the scholars that they indeed are believers. However, these titles of "Christians" and "Jews" were given only after their prophets had passed away. Scholars say that this point refers to certain Jews and Christians who came after those prophets, including those who live here in the current day. Some interpret this group of believers to be those who have never been exposed to Islam, either because they live in isolated towns with no access to information on Islam, or their only exposure to the religion has been through inaccurate portrayals of what Islam is, through mediums such as the media or other individuals. For those people of the Book that understand the message of Islam during their life and still reject it, and die without believing, they are considered disbelievers in the hereafter.

What about those who are neither Muslim, nor part of the People of the Book?

The people that lived during a time and place where Islam's message was not present nor are they part of the people of the Book, are referred to as "Ahlu'l Fatra." Are they considered Muslim or non-Muslim? According to Ahlus Sunnah wal Jama'ah, since they never received the message of Islam, and they die in this state, for purposes of this world, they are considered non-Muslim. As for the hereafter, their status is left for Allāh to determine, and He promised not to punish any nation unless the message arrived to them.

How do we have a Dialogue about Faith with the People of the Book? The answer to this is in the following ayat:

قُلْ يَأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ إِلَّا نَعْبُدُ إِلَّا اللَّهُ وَلَا نُشْرِكُ بِهِ
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا أَشَهَدُوا بِأَنَّا

Heavenly Hues: Thematic Tafseer Master Notes



مُسْلِمُونَ ﴿٦﴾ يَأْهُلَ الْكِتَبِ لَمْ تُحَاجُونَ فِي إِبْرَاهِيمَ وَمَا أَنْزَلْتِ الْتَّوْرَةَ

وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ﴿٧﴾ أَفَلَا تَعْقِلُونَ ﴿٨﴾

3:64. Say (O Muhammad): "O people of the Scripture (Jews and Christians): come to a word that is just between us and you, that we Worship none but Allâh, and that we associate no partners with him, and that none of us shall take others as lords besides Allâh. then, if they turn away, say: "Bear witness that we are Muslims."

3:65. O people of the Scripture (Jews and Christians)! why do You dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have You Then no sense?

We are commanded to initiated the dialogue of our faith with the People of the Book. Here, we see that Islam is what started the concept of dialogue with others faiths. Before Islam, dialogue with other faiths was through the sword. We are instructed to discuss with the common grounds between our faiths. Some of the grounds we share that can be used in the dialogue are as follows:

- We all believe that God is One. Those who claim there is a trinity still claim God is One, so discussing the Oneness of God should precede any discussion on the trinity.
- We all share similar beliefs about Prophet Abraham, peace be upon him. There are differences of other prophets like Jesus, Moses and Mohammad, peace be upon them. So we should start our discussions on the history of the 3 monotheistic religions and what Prophet Abraham's message entailed.

وَلَا تُحَدِّلُوا أَهْلَ الْكِتَبِ إِلَّا بِالْتِي هِيَ أَحَسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا إِنَّا امْنَأْنَا

بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٩﴾

29:46. and argue not with the people of the Scripture (Jews and Christians), unless it be In (a way) that is better (with good Words and In good manner, inviting them to Islâmic Monotheism with his Verses), except with such of them as do wrong, and Say (to them): "We believe In that which has been revealed to us and revealed to you; Our Ilâh (God) and Your Ilâh (God) is one (i.e. Allâh), and to Him we have submitted (as Muslims)."

We should conduct our dialogue in the best of manners, and we should not initiate arguments. If they refuse to accept your point of view, we should simply say that We believe what is revealed to us and you.

The Role of Intellect

We are encouraged to use our intellect in a variety of ways to increase our belief and understanding of Islam.

Reasoning/Understanding



Heavenly Hues: Thematic Tafseer Master Notes

وَإِذَا قِيلَ لَهُمْ أَتَتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَفْيَنَا عَلَيْهِ أَبَاءَنَا أَوْ لَوْ كَانَ
ءَابَاؤُهُمْ لَا يَعْقِلُونَ ﴿١٧٠﴾

2:170. when it is said to them: "Follow what Allâh has sent down." they say: "Nay! we shall follow what we found Our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٢﴾

12:2. Verify, we have sent it down as an Arabic Qur'ân In order that You may understand.

As Muslims, reasoning and understanding play a large role in shaping our faith. Islam has taught us to have faith based on knowledge. The issue of understanding is especially important in matters of belief and faith. However, there are limits to using reasoning because human reasoning is limited by its nature. The human reasoning is a means to understand our faith. That is not the case for every faith, where often, believers are commanded simply to have blind faith and ignore reason altogether. We see this in the above ayah where the disbelievers are blindly following their forefathers.

Reflection

لَوْ أَنْزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَسِعًا مُتَصَدِّعًا مِنْ حَشْيَةِ اللَّهِ وَتَلَكَ
الْأَمْثَلُ نَضَرُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٥٩﴾

59:21. Had we sent down This Qur'ân on a mountain, You would surely have seen it humbling itself and rending asunder by the fear of Allâh. such are the parables which we put forward to mankind that they may reflect.

The word **تعقّلون** is derived from the word for intellect, which is 'Aql. Linguistically, it means, tying things up.

وَمِنْ أَيَّتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣٠﴾

30:21. and among his signs is this, that He created for You wives from among yourselves, that You may find repose In them, and He has put between You affection and Mercy. Verify, In that are indeed signs for a people who reflect.

Heavenly Hues: Thematic Tafseer Master Notes



يَتَفَكَّرُونَ comes from the root word “fikr”, which means observation.

Pondering

أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ ﴿٤٨٢﴾

4:82. Do they not Then consider the Qur'ân carefully? had it been from other than Allâh, they would surely have found therein much contradictions.

يَتَدَبَّرَ comes from the root word “dubur” which means “from behind. In the context of thought, it is referring to using the back of your brain.

What do we gather from this? We realize that Allah is urging us to use all our mental capacities to considering the concept of God, faith and the reality of life, and to realize that there is no deity but Him. What else can we call this but a rational religion?

أَفَلَمْ يَدَبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ إِلَيْهِمْ أَلَا وَلِيَنَ ﴿٢٣:٦٨﴾

23:68. have they not pondered over the word (of Allâh, i.e. what is sent down to the Prophet), or has there come to them what had not come to their fathers of old?

Understanding

وَهُوَ الَّذِي أَنْشَأَكُمْ مِّنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقْرٌ وَمُسْتَوْدَعٌ قَدْ فَصَّلَنَا الْآيَتِ لِقَوْمٍ

يَفْقَهُونَ ﴿٦:٩٨﴾

6:98. It is He who has created You from a single person (Adam), and has given You a place of residing (on the earth or In Your mother's wombs) and a place of storage [in the earth (in Your graves) or In Your father's loins]. indeed, we have explained In detail Our revelations (this Qur'ân) for people who understand.

Understanding and Comprehension is also part of a human's capacity. We have been given the mental capacity to understand and comprehend all these evidences, so as Muslims, there is no such thing as “blind faith.” The exception to this would be what pertains to topics that we have very little knowledge about, in which case we should have our questions answered by individuals who possess very strong knowledge.

The Concept of Evil



Heavenly Hues: Thematic Tafseer Master Notes



Evil is a Trial

كُلُّ نَفْسٍ ذَٰلِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةٌ وَإِلَيْنَا تُرْجَعُونَ ﴿٢١﴾

21:35. Everyone is going to taste death, and we shall make a trial of You with evil and with good, and to us You will be returned.

This verse establishes that both good and evil is a test. So, if you are successful, whether it be at school, work or elsewhere, it is not your own doing, it is from Allah. In the same way, if one experiences failure, it does not mean that Allah dislikes a person. It is only a test from Allah. Look at Prophet Ayub. Clearly, Allah did not dislike him, however he wanted to test him. In a hadith, the Prophet said, "If Allah wants good for somebody, he puts him through a trial." Sickness and health can also both be a trial. When one is healthy he may not think about exerting in the acts of the worship but when he is given some major sickness then he begins to wish to do these things. Another example of such tests comes in the form of poverty and wealth. The point here is that everything is a trial and we should try to pass all these tests, with the help of Allah. The following verse alludes to the fact that what may seem as evil is actually good.

إِنَّ الَّذِينَ جَاءُوا بِالْإِلْفَكِ عُصَبَةٌ مِنْكُمْ لَا تَحْسِبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ أَمْرٍ يٰ مِنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّ كِبِرُهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿٢٤﴾

24:11. Verify! those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet) are a group among you. consider it not a bad thing for you. Nay, it is good for you. unto Every man among them will be paid that which He had earned of the sin, and as for Him among them who had the greater share therein, his will be a great torment.

Evil is Relative

Ibn Taymiya says that absolute evil does not exist. Not even Iblis? The good that comes from Iblis is that we can learn from his mistake of being arrogant and rejecting faith.

What's the point of evil? If evil did not exist then we will not be able to appreciate good. If there is no poverty then we cannot appreciate wealth and such. That is why He created everything in contrast with each other.



Appreciate what is different!

Another wisdom of relative evil is so that you are able to look to those who undergo what is perceived to be even worse. This makes you thankful to Allah, which is a good thing.

One example of an relatively evil thing was the slander of the Prophet's beloved, Aisha, Mother of the believers. When slander was brought against her concerning her fidelity to the Prophet, it was a large



Heavenly Hues: Thematic Tafseer Master Notes

trial for the Muslim ummah including prophet, peace be upon him. He heard the statements that were said about her and was emotionally affected. Although he did not say anything to Aisha, who was not even aware initially of what was being said about her; she felt a change in his behavior towards her. When she realized what was occurring, she was hardly able to imagine that the Prophet could conceive of her doing the thing of what she was being accused of. The Prophet, peace be upon him, was waiting for some type of revelation but received nothing for about 40 days. Meanwhile, people were talking and crises affected the society as a whole. This event was certainly a negative thing for the Prophet and Aisha, but it is from this event that the rest of the muslims until the day of judgment are able to learn a lot about how to deal with social crises as this one. This should give us solace to issues that happen within our own Muslim communities here. To learn more about this event, listen to the 4 part series by Yasir Qadhi on this topic:

<http://www.audioislam.com/?subcategory=Seerah>

[The Story of the Ifk - Part 01](#)

[The Story of the Ifk - Part 02](#)

[The Story of the Ifk - Part 03](#)

[The Story of the Ifk - Part 04](#)

Seeking Refuge from Evil

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٣﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٤﴾

1. say: "I seek Refuge with (Allah) the Lord of the daybreak,

2. "From the evil of what He has created;

3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).

4. "And from the evil of the witchcrafts when they blow In the knots,

5. "And from the evil of the envier when He envies."

We should seek refuge in Allah from all types of evil. We have also been taught certain types of adhkar in the Quran and by our Prophet, peace be upon him, to seek refuge in Him from certain types of evil. Surah Falaq is an excellent remembrance taught by the Prophet for us to recite numerous times on a daily basis.

The Evil Ones

﴿إِنَّ شَرَّ الدَّوَابِ عِنْدَ اللَّهِ الْأَصْمُ الْبُكُمُ الْذِينَ لَا يَعْقِلُونَ﴾

Heavenly Hues: Thematic Tafseer Master Notes



8:22. Verify! the worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not (i.e. the disbelievers).

These are the ones who have the ability but don't listen to the truth, nor speak it.

إِنَّ شَرَّ الدَّوَابِ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٤٤﴾

8:55. Verify, the worst of moving (living) creatures before Allāh are those who disbelieve, - so they shall not believe.

الَّذِينَ تُحَشِّرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُولَئِكَ شَرُّ مَكَانٍ وَأَضَلُّ سَبِيلًا ﴿٤٥﴾

25:34. those who will be gathered to Hell (prone) on their faces, such will be In an evil state, and Most astray from the (Straight) Path.

Those who will be thrown into hell on their faces are considered to be the most evil.

فَالْأُولُوا إِن يَسْرِقُ فَقَدْ سَرَقَ أَخْ لَهُ مِنْ قَبْلٍ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبَدِّهَا لَهُمْ ﴿٤٦﴾
قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٤٧﴾

12:77. they [(Yūsuf's (Joseph) brothers] said: "If He steals, there was a brother of his [Yūsuf (Joseph)] who did steal before (him)." but These things did Yūsuf (Joseph) keep In himself, revealing not the secrets to them. He said (within himself): "You are In worst case, and Allāh knows best the Truth of what You assert!"

